

IS FAITH REASONABLE

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# IS FAITH REASONABLE



*A Series of*  
Radio Addresses delivered  
Sunday Evenings, April  
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Inclusive, 1931



*By*  
JOSEPH F. MERRILL  
Commissioner of Education  
L. D. S. Church



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# THE REASONABLENESS OF RELIGIOUS FAITH

*Address Over Radio Station KSL, Sunday Evening, April 5, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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*Published by the Church*

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No. 1

Radio Friends: I come to you by request to make some talks on the subject of the L. D. S. Church and education. The subject is broad enough to admit of any topic in the big field of education being discussed, but I hasten to assure you that I do not propose to attempt a cyclopedic series of addresses. I hope to interest you, however, in a short series of talks on a few specific subjects of much importance.

First, I invite your attention while I treat briefly on the reasonableness of religious faith. This topic is fundamental to any student approaching open-mindedly a serious study of religion, willing to be influenced by his findings. Every student likes to feel that what he is doing, or proposes to do, is at least reasonable. Hence is it reasonable to believe in God and in immortality? This I hope to show. But reasonable from what direction of approach—the scriptures, personal testimony, history, or what? I answer, mainly from the direction of science and human experience.

Since, during forty years, I have been a student and teacher in the field of physical science, you probably would expect me to use the style and method of a college student. I shall feel most at home in thus treating my topics. In imagination, then, I see before me as I speak a group of attentive students. It is to them that I address myself. Their intelligent countenances are a challenge to me to bring something to them worth thinking about.

Most of them are willing to be convinced. So I ask for a sympathetic hearing, promising that I shall not weary anyone with too much detail. We shall attempt a survey only, not a minute study.

## ATTITUDE OF STUDENTS

And so at the outset we must take into account the inquiring attitude of the student. During all his student days, from the primary school to the university, he has been appealed to by his teachers to do his own thinking. Various methods of teaching have been used, all having as the principal objective the training of the reasoning and thinking faculties of the student. The teacher considers his work has been well done if the student has acquired the habit of real thinking. To accomplish this work, however, is not easy. To think is to work. Concentrated thinking is hard work, and most of us are willing to avoid hard work. Outwardly, however, every student tries to simulate the attitude and methods of the thinker. And so if we reach the student most likely we must address ourselves to his reason. At least this is what I purpose doing.

The methods of the schools have required him to gather, inspect, classify, analyze, and study the available data that may be gathered bearing on the topic that may be under consideration. The short and often troublesome words "why" and "how" become prominent in his vocabulary. Trained in the methods of independent thinking, the student finally comes many times to question the pronouncements of authority and frequently feels that he can accept as true only that which he himself can prove. This is the conclusion at which many so-called intellectuals arrive, more or less completely. The more nearly, and the more of, his students arrive at this conclusion, the better the average teacher feels he has done his job.

Now, we do not blame the student nor do we criticize the methods of his teacher. Even the Apostle Paul wrote: "Prove all things; hold fast that which is good." (I Thes. 5:21.) We could devoutly wish that it were feasible for all students to be trained to think honestly, logically, deeply, and to act accordingly. Surely religion would not suffer if this were done. It is the reasonableness of it that constitutes the chief charm of religion. Please think through this statement. It is to the semblance of thinking, shallow thinking, that much mischief is sometimes due. Particularly is this true relative to questions touching religious



faith. And so there are shallow, so-called intellectuals who affect to believe that it is unmanly to profess a religious faith, a faith in God and in a life beyond the grave. It is unreasonable, unscientific, some of them say.

## SCIENTIFIC DAY

It is true that we are living in a wonderful day and age, the most splendid, the most glorious, of all time; an age in which man is master to a degree greater than ever before of the forces of nature; an age in which the winds and the waves are often harnessed and made to minister to the needs and comforts of man; an age of ever recurring miracles, many of them more mysterious and awe-inspiring than some of those recorded in Holy Writ; an age in which through his accomplishments man exhibits almost God-like achievements, banishing disease, staying the hand of death, and prolonging life; an age in which science has truly become exalted. For it is to science, primarily, that many people attribute the marvelous advances of the century.

Our time is variously designated, depending upon the characteristic we wish to emphasize. For example, it is spoken of as the "machine age," the "scientific age," the "electrical age," the "age of reason," the "age of materialism," etc. And it is probably true that among civilized peoples there is less superstition but more skepticism today than ever before. However, is it not correct to assert that skepticism is due not to thinking but to the lack of thinking?

And so we are brought to the question: Is faith in God and immortality reasonable? Do the teachings of science give any comfort to a believer in the future life? Of course, many deists will *not* regard these questions as important. They believe, nothing doubting. With them "faith" is second nature. The testimony of a prophet is all-sufficient to them. They have never struggled with "doubt." But it so happens that these people constitute only a small minority. It is different with most students, especially those enrolled in the colleges of the country. The latter class must be shown, must be convinced, a fact that the ready believer often fails to understand fully, be it frankly, though regretfully, admitted.

## CONFLICTS BETWEEN SCIENCE AND THEOLOGY

Now, as one phase of our main question, Is faith in God

and immortality reasonable? let us consider briefly some notable errors in the teachings of science, not with a view of trying to discredit science, but with a view of making the student of science more humble and open-minded. The religious skeptic often diverts to the topic "the conflict between science and religion." This is the popular but incorrect form in which this topic is stated. We do not admit that there is any conflict between science and religion, for truth can never be in conflict with itself, but between some scientific teachings and some theological teachings the case has sometimes been different.

A great deal has been said and written about the conflicts between science and theology. Some forty years ago President Andrew D. White of Cornell University wrote two large volumes in which he entered into a thorough examination of this phase of the general subject. Many other writers have also discussed the subject. So there has been, and is, a popular notion abroad that there are irreconcilable conflicts between science and religion. Please observe that President White wrote of warfare between science and *theology*, not between science and *religion*. There is a sharp distinction here, though these two terms—religion and theology—are commonly confused in the popular mind.

Unquestionably science has had a profound influence on theology. And undeniably there have been many severe conflicts between scientific doctrines and theological beliefs. In the main, theology has had to yield.

"Truth is truth where'er 'tis found,  
On Christian or on Heathen ground."

Many truths have come to us from the fields of science. Error eventually has to give way to truth even when the error is one of theological belief. But so persistently have some errors in theological belief been held and so warmly and devoutly have they been defended, that many people have turned from theological dogmas, becoming indifferent to all religious doctrines. Perhaps this is natural. There is usually more or less difficulty in sharply separating what is taught from the manner in which it is taught and from the person teaching it. Personal authority carries great weight and dogmatic assertions by persons high in position often have a profound influence. This has been true especially in the field of theology. In the time of Columbus the earth was popularly believed to be flat and ecclesiastical support was given

this view. But Columbus reasoned that the earth was round and thereby drew upon himself the odium of a heretic. Galileo had to recant or be burned at the stake. Socrates drank the deadly hemlock rather than be false to his convictions. Examples might be multiplied to great length. The Scopes trial in Tennessee a few years ago is a modern example of the kind of conflicts that have been going on during more than three hundred years between theological and scientific ideas and doctrines. And the end is not yet. But on the whole, perhaps the advocates on both sides of these questions are becoming less dogmatic and more tolerant, for each side has found itself in error.

### ERRORS IN SCIENCE TEACHINGS

I said that, in the main, theology has had to yield. But do not let me give you the impression that science has been free from error and dogmatism. In these respects it may have offended as grievously as theology. Let me illustrate, taking a few cases from a field in which I have studied for forty years. In certain divisions of this field forty years is ancient history. For within that time, as Milikan puts it, "we have found more new relations in physics than had come to light in all preceding ages put together and the stream of discovery as yet shows no signs of abatement." In those days we were taught that any ponderable substance, as a particle of common table salt, could be divided into two portions, each of these into two other portions, and this process of division could be continued in imagination, at least, to a very great length until an inconceivably small particle could be reached which, if again divided, would cease to be salt, but would yield two new particles, one called sodium and the other chlorine. We learned that this smallest particle of salt was called a molecule and the two particles resulting from a division of the molecule were called atoms—one an atom of sodium and the other an atom of chlorine. Of course, this molecule and these atoms were so small that no one had ever seen them or could ever hope to see them. Yet no chemist doubted their existence.

But it is with these atoms I am now concerned. They could not be divided. They were called elements—substances incapable of division into anything else. A chemical examination of all known substances revealed that there were about seventy of these elements. This number has since been extended until now about ninety are known. Examples of these elements are gold, silver,



copper, lead, iron, etc., among solids, and oxygen, hydrogen and nitrogen among the gases. But the point I am coming to is the doctrine, taught with absolute assurance of its correctness, that these elements could not be separated into anything else. Gold was gold and an atom of gold could never be divided into parts or be anything else than gold. One famous American scientist (he did not believe the doctrine correct) impiously and derisively expressed the idea in my hearing by saying an atom was a little, round, hard thing that God Himself couldn't break up. And so the doctrine of alchemy, taught during the Middle Ages, asserting that the noble metals, gold and silver, could be made from base metals, like mercury, was ridiculed and pronounced impossible. Forty years ago perhaps no teaching in science was given more dogmatically or with more assurance than this teaching concerning the nature of the atoms.

### ATOMIC STRUCTURE

But in this day how different! The atoms are now regarded as made up of parts, the atoms of many of the elements being thought to be extremely complex in structure. Time will not permit of a statement of the modern theory of atomic structure, but suffice it to say that, according to a prevailing view, atoms are miniature solar systems having a nucleus or center about which particles revolve, a structure analogous to our solar system with the sun around which the planets revolve. And just as one solar system in the heavens differs from another, depending on the size, number, etc., of its sun and attendant planets, so the atoms of one element, as gold, differ from the atoms of another element, as copper, depending on the size of the nucleus and the number of revolving particles, though these revolving particles, unlike the planets, are thought to be all of the same size. But in the modern theory, it is interesting to note that but two kinds of particles, or building materials, are found in any atom—particles of positive and particles of negative electricity. And gold differs from copper, or lead, etc., only in the number and arrangement of these particles of which the atoms are built, just as one house may differ from another only in the number and arrangement of the bricks out of which both are built. Now just as our solar system is filled primarily with empty space—if you will permit the expression—so an atom is now known to be not a solid mass, but a very porous one, the distances between the nucleus and the particles

revolving around it being at least one hundred thousand times the diameter of the nucleus. In other words, "an atom is also nearly filled with empty space," to use a curious expression. It is made, as just stated, of electricity, and of electricity only, the electricity being of two kinds—electrons, or negative particles, and protons, or positive particles. These particles are believed to be indivisible, inconceivably minute, but in aggregates they make atoms, molecules, substances, mountains, worlds, the universe. Everything is therefore made up of electricity, the entity carried by wires from the distant electric power plant to the electric motor or incandescent lamp.

But though all things material are made of electricity and electricity only, strangely enough no one has ever seen or can ever hope to see electricity. I spoke of the electron being minute. In a thimble full of air we are told there are more than ten million, million, million molecules of air, each one relatively far away from its neighbor, each one extremely porous, and each one made up of scores of electrical particles. It is, of course, absolutely impossible for any human eye ever to see a molecule, saying nothing of the exceedingly smaller electrical units—electrons and protons—of which it is made. At this point let us be frank. It is only by faith, faith appealing to reason, that we become convinced of the reality of molecules and electrons.

But there is something more that has been found out about atoms and elements that makes ridiculous the teaching of only thirty years ago. Then it was said to be absolutely impossible for mercury to be changed into gold or lead, etc. That old dogmatism is forever gone. Right under the noses of these scientific dogmatists atomic disintegration was continually going on in nature. The process is known as radioactivity. And a number of chemical elements, such as uranium and radium, are ceaselessly undergoing spontaneous decomposition, other chemical elements, as lead and helium, being born in the process. In other words, certain so-called chemical elements are found in nature that are spontaneously and continuously changing into other chemical elements. In the laboratory, mercury, or quick-silver, has in recent years been reported by scientists in Germany and Japan as having been changed into gold. And probably the reason why we are not flooded with gold is because the process is so very expensive. In any case, it is now definitely known that chemical

elements are transmutable. How absurd this statement would have been thirty years ago!

One week from tonight, at 9:30 o'clock, the discussion of this subject will be continued. For your attention I thank you.



# RELIGIOUS FAITH AND SCIENTIFIC DOGMAS

*Address Over Radio Station KSL, Sunday Evening, April 12, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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No. 2

Radio Friends: Is it reasonable to believe in God and in a future life? May we continue tonight along the lines on which we closed last Sunday night? We were considering some of the fallacies taught dogmatically by nineteenth-century physicists. Our purpose in this discussion is to show the reasonableness of religious faith, approaching the subject from the standpoint and attitude of a student of physical science. We do not wish to discredit the scientist; we could not if we wanted to. He is too firmly and justly established in popular esteem, due to the tremendous increase in our control of the forces of nature that has resulted from his researches. But he is not infallible.

Besides those recited last Sunday evening, let us turn to some other examples of scientific dogmatism, relative to erroneous assumptions. I trust you will pardon me for appealing to my experience for some of these examples. Nearly thirty-four years ago one of America's foremost scientists in lecturing to a class of which I was a member said it was probable that all the great discoveries in physics had then been made and that future progress was to be looked for, not in bringing to light qualitatively new phenomena [for all the great discoveries had been made], but rather in making more exact quantitative measurements upon old phenomena. But as Dr. Millikan, one of the greatest living physicists, wrote, "the nineteenth-century physicists"—as Lord Kelvin, von Helmholtz,

Lord Rayleigh, Poincare, Van't Hoff, Michelson, Rowland, Lorentz, and others, all leaders in the science—"had taken themselves a little too seriously, that we had not come quite as near sounding the depths of the universe, even the matter of fundamental physical principles, as we thought we had." For, since 1895, a number of revolutionary and profound discoveries have been made in the very fields where these leaders thought everything was practically settled. It was in the winter of 1897 when I heard one of the men above named ask in a public lecture who Augustus Caesar was. A mighty Roman emperor, he replied, but one who didn't know much about nature, for he didn't know what light was. He then proceeded to tell what light is—just as every student of physics at the time *knew* what light is—and there was no doubt about it. It may be interesting for you to learn, if you do not already know, that today no one knows what light is. Some more scientific dogmatism has gone the way of all the earth.

In the spring of the year thirty-two years ago, America's foremost electro-physicist declared in a public lecture that Marconi would never be able to send a wireless message across the Atlantic, and he proceeded to show why. This lecturer died not long afterwards. I have often wondered what explanation he would have given ten years after this lecture, when wireless messages were continually leaping across these mighty waters.

## REVOLUTIONARY DISCOVERIES

I spoke last week of some revolutionary discoveries in the field of physics since 1895. May we not briefly notice some of these? It was on Christmas Eve, 1895, that Professor Roentgen in Germany announced to the world the discovery of X-rays, a new something, having some astonishing and almost unbelievable properties. I remember when, three weeks later, during a report on Prof. Roentgen's paper, it was said that a person could look through the clothing and see the skeleton of the body, that several learned professors who were present shook their heads and said there must be some mistake. This discovery produced a profound sensation everywhere, in scientific circles quite as much as among laymen.

Roentgen's discovery furnished tools and methods that were soon employed in the rapid development of the electron theory of matter. This is one of the greatest, as well as the simplest, of

all generalizations in the field of physical science. This is the theory that declares all matter is electrical in nature, made up of only two kinds of structural material—positive and negative electrical particles. In passing, may I say that this theory is said to be the “very heart and soul of the new physics.” It represents the discovery of a wonderful new world of matchless simplicity and orderliness.

I spoke last week of radioactivity, of the discovery of the fact that some chemical elements are spontaneously and continuously undergoing decomposition, other chemical elements being left as by-products of the wreck. This discovery was made by a Frenchman in 1896. As soon as the significance of this discovery was seen, our view of the nature of this physical world changed almost over night. The so-called chemical elements were not eternal as they had authoritatively been declared to be, but were revealed as changing, transforming themselves continually. The transmutation of the chemical elements was discovered as a natural process, thus completely destroying the old doctrine of the fixity of these elements.

## MATTER AND ENERGY

Physical science in the last half of the nineteenth century rested upon two foundation stones as eternal as law itself, so it was positively asserted. These were known as the conservation of matter and of energy. Of these two entities the physical universe is made up. By no process known to man could either the amount of matter or of energy in the universe be altered—either increased or diminished. The discovery in 1896 that chemical elements are not eternal, produced a profound shock from which recovery had scarcely been made when, in 1901, it was proved that the principle of the indestructibility of matter was definitely invalid. It was shown that the mass of an electron—a negative particle of electricity—grew larger and larger as its speed came nearer and nearer to the speed of light. Put in every-day language, does the weight of a body get greater the faster its speed? Yes, if the speed approaches that of light, 186,000 miles a second. Quite unbelievable, many thought. All experience and scientific teachings for a century were to the contrary.

But more astonishing still is the Einstein relativity doctrine, according to which, mass, i. e., a definite portion of matter, has



entirely disappeared as a distinct and separate entity of any system, energy taking its place; that is, matter changes into radiant energy and vice versa, the change of a small amount of matter giving enormous quantities of energy.

I quote from Dr. Millikan's little book on Science and Religion, recently published: "It is well known with what joy the astronomers have seized upon this fact [that matter changes into energy] to enable them to escape their otherwise insuperable difficulties encountered because the sun, for example, cannot possibly have been pouring out heat as long as it is now known to have been doing, if it is merely a hot body cooling off. If, however, it has the capacity at the enormous temperatures existing in its interior, say  $40,000,000^{\circ}\text{C.}$ , of transforming its very mass into radiant energy, then these particular difficulties disappear. But what a shock it would be to Lord Kelvin if he should hear the modern astronomers talking about the stars radiating away their masses through the mere act of giving off light and heat! And yet this is now orthodox astronomy."

"And, again, if they do so in accordance with the Einstein equation, then is it not more than probable that the process is also going on somewhere in the opposite sense and that radiant energy is condensing back into mass, that new worlds are thus continually forming as old ones are disappearing? These are merely the current speculations of modern physics, based, however, upon the now fairly definite discovery that conservation of matter in its nineteenth century sense is invalid."

## NATURE OF LIGHT

I have spoken of radiant energy, represented by the light, heat, etc., given out by the sun. What is the nature of this radiation? As I stated above, thirty years ago every student of college physics could have told you definitely and positively. It was a very rapid movement of transverse waves through the universal ether, a medium filling all space. The light and heat of the sun and radio waves of a broadcasting station are said to be all of the same nature, having a velocity of 186,000 miles per second. What is the nature of these waves? A few years ago our students could have told you. Millikan asks: "But what do we now know about the nature of this phenomenon which we have called radiant energy, with the aid of which the masses of the stars are being

dissipated into space? In a word, where is now the nineteenth century physics of the ether?" The answer is: Gone, forever gone; and with it some of the most pronounced scientific dogmas of those times. In the place thereof there has opened up one of the most abstruse, difficult, and perplexing regions in the field of modern science. In the language of an authority, let me say: "We can at present make no mechanical picture whatever of the act by which an ether wave is born and started out on its journey through space. \* \* \* Both the mode of birth of an ether wave by an atom, and its mode of transmission from star to star after birth are still almost complete mysteries. \* \* \* We can still look with a sense of wonder and mystery and reverence upon the fundamental elements of the physical world as they have been partially revealed to us in this century. But the childish mechanical conceptions of the nineteenth century are now grotesquely inadequate. \* \* \* We have learned not to take ourselves as seriously as the nineteenth century physicists took themselves. We have learned to work with new satisfaction, new hope, and new enthusiasm because there is still so much that we do not understand."

## TEACHINGS OF SCIENCE

I said a week ago that modern science has had a profound influence on many of the religious ideas of our time. Science has demonstrated that we live in a world of law and order. In fact, all experimentation with nature is based upon this view—that under the same conditions nature always acts in the same way. This is called the orderliness of nature. So science shows God is not a whimsical being, nor is He a statical being. Change is found everywhere in nature. Dr. Millikan surmises that we are on the verge of discovering how suns are created and obliterated. Another thing the science of this generation has done is to reveal to us a world and a universe more extensive, more mysterious, and more wonderful than man ever imagined before. Thus the new physics has revealed a new wonder world, a new wonder universe, too minute, too big, too marvelous, for mortal mind to comprehend. Dr. Edwin P. Hubble of the Mt. Wilson Observatory, California, has studied a galaxy seventy-five million light-years from the Earth. (Science News-Letter, Dec. 20, 1930). It is estimated that the largest modern telescope reveals thirty million galaxies, or systems of stars, separated about one and a half million light-years

from each other, the most distant being about three hundred million light-years from the earth (a light-year is six trillion miles, or the distance light travels in a year, going at the rate of 186,000 miles a second). In our galaxy it is said there are between one and two thousand million stars. What is beyond the farthest galaxy?

But what has all this to do with a sermon? Many of you are doubtless asking this question. As one reply, may I answer that, judged by modern practice, it would be very difficult to define a sermon other than as some kind of discourse given on Sunday. And this is Sunday evening.

But seriously, I have a purpose in talking about these problems in science. Some students sometimes assume an unfriendly attitude toward religion and religious doctrines and beliefs, and assume that in the field of science there is definiteness and certainty, in contrast with the vague uncertainty and mere belief which, they say, are characteristic of the religious realm. Furthermore, these students are sometimes able to show wherein teachers of religion have changed their views and no longer stand for things once taught. Also they say religious teachers indulge in dogmatic assertions about things that are not true. Well, what about the scientists? In these matters can "pot call kettle black"? On these grounds does our irreligious student have any more cause to rail against teachers of religion than of science?

But this line of talk is not constructive. I said last week that both scientists and religionists are probably more open-minded and more tolerant now than they used to be. I think we will all admit that there is need they should be.

## UNCERTAINTIES IN SCIENCE

After all, man is finding out that he doesn't know very much. The more he delves into nature the more wonderful and mysterious he finds the situation. So the truly tolerant man and the man who is true to the real spirit of science must also be a very humble man. He does not have to delve very far before coming against the unknown and apparently unknowable. He now teaches that matter is made up of electricity. That does not solve the riddle of electricity. The earth behaves as if it were a great magnet. But why this magnetism is as much a mystery today as ever. We know how to generate electric currents. But no man can explain



why they are generated. So we find mystery and the unknown in every direction and on every hand. But so far as we go, so far as we know, there is a wonderful beauty and order in it all. Whether we look with unaided eyes, with a microscope, or with a telescope, we see the same matchless harmony everywhere. The "music of the spheres" is not mere poetic license, it is a fact of nature.

But our young scientist or student of science wants to deal with certainties, matters of faith have no interest for him. Friends, last week I briefly outlined a theory of atomic structure. I remarked that no one had ever seen an atom. The human mind finds it impossible to conceive of the minuteness of an atom, much more the minuteness of an electron, a constituent of an atom. Yet we speak of atoms and electrons as if we see them every day and know all about them. Is there any faith involved in all this? The wave theory of light says the sensation of light is due to transverse waves in the ether analogous in form to the waves that would travel along a clothes line if one end were free and the other moved rapidly up and down, except that the train of light waves would be infinitely more rapid, moving up and down more than five hundred trillion times a second. Does it require any imagination to see these waves? But there is more yet. This train of waves is said to be transverse, that is, the wave travels longitudinally while the wave-movement is up and down. Now a wave of this character, having the speed of light, requires an extremely solid medium for its propagation. The hypothetical luminiferous ether, filling all space, is said to be this solid medium. But the earth, the stars and all the heavenly bodies, move through this medium without being slowed up in speed, without opposition. This requires that the medium shall be a perfect fluid. Now do you have any difficulty in picturing a medium that is at one and the same instant a perfect solid and a perfect fluid? Does science make any demands upon your credulity? But in frankness I must say the wave theory of light is no longer adequate to explain all known phenomena of light. So the real nature of light is as yet an unexplained mystery. The existence of a medium called the ether is a figment of the imagination, some scientists now assert, Einstein among others.

A story runs that Sir Isaac Newton observed a falling apple and was thereby led to the discovery of the law of gravitation, a law that explains the motion of the moon, earth, planets and other heavenly bodies in their course. But what explains gravi-

tation? We know *how* the earth moves in its orbit around the sun, but do we know *why* it moves? The force existing between the sun and the earth that accounts for the orbital motion of the earth is enormous; there is a tremendous pull between them. Is the earth tied to the sun? Can a pull be exerted through a fluid medium, such as the hypothetical ether must be in order that the earth shall move through it without resistance? My friends, the reason why an apple falls is a profound enigma. There is nothing more mysterious in all the world. Explain? What can science explain? We answer little, but very little of the ultimate nature of things. But the more science has to teach, the more wonderful, the more inexplicable we find nature to be. Does religion tax your faith and imagination? Science taxes mine every whit as much as religion can do. And, as I see it, the greatest tax of all on the imagination, the greatest possible demand on credulity is the assumption that there is no God, to me an assumption with absolutely no foundation. Even had I no faith in Deity in the beginning, as I now think of it, I must believe that the study of science that I have made, during forty years, would have driven me irresistibly to a belief in God, the first great Cause. The whole of modern science rests upon the principle of causation, every effect has its cause. Is it reasonable to apply this principle only in that part of the realm of nature known to scientists and abandon it elsewhere?

We shall continue the discussion next Sunday evening at 9:30 o'clock. Thank you.

# THE VALIDITY OF FAITH

*Address Over Radio Station KSL, Sunday Evening, Apr. 19, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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No. 3

Radio friends, is a faith in God and a life after death reasonable? I return to continue the discussion of this general topic, approaching it from the standpoint and attitude of a student of science who is open-mindedly seeking to know the truth relative to this topic.

Last Sunday evening we pointed out some erroneous teachings of the 19th century physicists and spoke on the development of some new views relative to nature and referred to the great tax upon our imaginations which these views require. We closed by expressing the opinion that the credulity demanded of us by the scientist made it rather easy in comparison for us to believe in God, the Author of nature. In fact a serious study of science irresistibly drives some of us to a belief in God, the omnipotent, omniscient Maker and Ruler of the universe.

We now continue a further discussion of our topic.

What is the purpose, our students may ask, of the preceding discussion. Is it to discredit science? Not at all, but it is to show there have been, and are still, uncertainties, errors, mysteries and unknowables in the realm of science. And therefore it is not logical to disclaim belief in things religious simply because some people believe these things are beyond the realm of certainty. There is much in the realm of science that cannot be proved—nevertheless we do not give up science, nor surrender faith in it. However, as we shall show later, there is much certitude in the realm of religion and we are not left to rely wholly on belief. There are certainties, as well as uncertainties, in both realms.



Further, we shall try to show that it is as reasonable to believe in the realm of religion—in things spiritual—as it is in some parts at least of the realm of science.

## FAITH IN DAILY AFFAIRS

Let us now briefly consider the value of faith in our affairs—practical, scientific and religious. The thoughtless, atheistic student may deny the existence of faith in his affairs. But a little consideration will show that faith—a belief in something that many times cannot be proved—is essential in the life of every rational being. In fact, to a large extent, such an individual lives by faith. It is only the insane that are devoid of faith. The very fact of living emphasizes faith in many things that cannot be proved.

Faith is the mainspring of action. Without it man cannot please God, as the Apostle Paul declares. For unless he lives, walks and works by faith the normal man can attain no worthy achievement. This is a fact of human experience, not a mere dogmatic statement. Let us illustrate how necessary faith is in daily life.

"It is a wise man that knows his own father." But, what man knows who his father is except by faith? He has no way of *proving* who his parents are, as problems in science are proved. Family relations, so necessary to the satisfactory living of most people, are bound together by cords of faith. The members of the family have faith in each other's good will, sincerity, love and motives. Further, these members all trust their milkman, their groceryman, their cook and most other people with whom they have dealings.

When a man travels he has faith in the integrity and capability of the engineer driving the train, in the motorman, the hack driver and those in charge of the vehicles that carry him. He indeed would be in a sorry plight if he could not trust any of these.

And a bank depositor certainly has faith in the soundness of the bank in which he puts his money. So great is this faith that he does not ask for, or receive, any security for his deposited cash. He may invest his money in his business, or in some other enterprise. This very act is proof of his faith in the success of the venture. And so a little thought about the matter reveals that the business world rests upon credit, i. e., upon faith, not upon cer-

tainties that the individual can prove. Character, therefore, is a quality that is given highest value in human affairs, for faith rests upon character, and without faith the business structure would collapse into utter ruin, carrying woe and death to many people.

The farmer plants his crops, having faith in their maturity. But time only will prove if they will mature, the farmer cannot do it in advance. He sows by faith. No cynical atheist can do otherwise. Our materialist starts upon a journey, believing he will return, but he has no way of proving it in advance. Needless to give other examples. In the practical affairs of life we must live and work by faith. It, and not things proved, is the motivating principle of action.

### FAITH NEEDED IN SCIENCE

In the scientific realm also faith is absolutely essential to progress. Without faith Columbus would never have discovered America. Without the faith of Washington and his colleagues the United States would not have been born into the world of nations. Without the faith of empire builders, typified by Brigham Young and James J. Hill, interior and Western America would not have been developed. Without faith Lindbergh would not have flown the "Spirit of St. Louis" across the Atlantic to Paris and become the most renowned young man of his time. Without faith no scientist would have ventured upon the long, difficult and vexatious research that resulted, in many cases, in making him a benefactor of the race. Without faith no man has ever become an Edison. We live in an "age of science," made so because faith drove the makers of science into strenuous toil. Many of these heroes toiled on by the lamp of faith while pessimistic cynics were inert, proclaiming the virtues of atheism.

Yes, the successful research worker must always have faith in his experiments, for history and experience tell him that an active, persistent faith, nothing doubting, is the price of achievement.

In a class in the Brigham Young University summer school in 1929, Dr. Edwin D. Starbuck, Professor of Philosophy in the University of Iowa, remarked that every great discovery came as an intuition to the mind of the discoverer. When he defined what he meant by intuition his students said they called it inspiration. The

Professor said a careful search of the records and a contact with great living scientific discoverers, revealed the truth of his statement. The scientist studies his problems, saturates his mind with it, puzzles over it, but seems to find progress impossible, blocked, as it were, by a black, impenetrable wall. Then at last and suddenly as if "out of the nowhere" comes a flash of light, the answer to his quest. His mind is now illumined by a great discovery. The Professor was positive that no great scientific discovery has been made by pure reasoning. Reason would lead to the border-land of the unknown, but could not tell what was within.

Professor Einstein, in an interview given on the occasion of his recent visit to America, completely verified the statement of Dr. Starbuck when he said: "After all, the work of a researching scientist germinates upon the soil of imagination, of vision. When I think back and reflect how my discoveries originated and took form: a hundred times you run, as it were, with your head against a wall, in order to lay hands upon and to define and fit into a system what, from a merely indefinable premonition, you sense in vain. And then suddenly, perhaps like a stroke of lightning, the saving thought will come to you and the indescribably laborious task of building up and expanding the system can begin. That process is no different from that by which an artist arrives at his conceptions." (*Deseret News*, November 22, 1930.)

### SATISFIED CONDITIONS BRING RESULTS

Thus we have irrefutable testimony of the fact that great discoveries are made by transcending the realm of the material, by light that comes from the spiritual. This to a Latter-day Saint is understandable. "There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130:20, 21.)

When the conditions of a law are fulfilled, the results will follow. In the realm of science this is called the principle of causation, the principle in which every scientific experimenter puts implicit faith. So when the researcher fulfills all the necessary conditions a discovery is born, due to light received from some other than a material source, a great truth to which many scientists could, and can, bear witness.

In fact, when an open-minded investigator carefully reviews his own experiences he will find that he, too, can bear witness to the fact that knowledge has come to him "as if out of the nowhere." Many a student has puzzled over his problems, has groped in the dark in hunting for a solution, has been baffled and, for the time being, has given up. Then, the next morning or some other later time, all of a sudden a suggestion dawns upon his mind, the answer has come, the truth has been revealed. What student has not had experiences such as these? The doubter must admit that these are realities and, to some extent at least, even he has probably experienced them.

## REALITIES NOT ALL MATERIAL

And so careful examination quickly convinces us all that there are many realities of which we become conscious, the existence of which we have no way of demonstrating by the methods and tools of science.

For example, during much of the time from November to March, I had a pain in my left arm at the shoulder joint, due to a fall on the ice. X-ray pictures were taken, and the doctor made a careful examination. He said there was nothing seriously wrong, only a little bruise at the joint. As he moved my arm about during the examination I suffered excruciating pain. For many nights afterwards my sleep was disturbed by pain in the region of the joint. Now there was no way I could demonstrate to the doctor, or to anyone else, that I felt this pain. The doctor could know of it only by believing my testimony. I knew it, I was positive of that.

And so there are very many things we know, there are many realities of the existence of which we are certain, none of which can be proved in the sense that the scientist proves a fact of experiment. Does not a large part of our knowledge come to us by faith? Then is faith not reasonable? But the critic may say that faith in the ordinary affairs of earth-life is quite a different thing from faith in spiritual matters. In some respects this statement is true. And so up to this point we have been chiefly concerned in calling attention to the validity of the principle of faith. Let us now extend it to what we may call the spiritual realm.



## A SPIRITUAL REALM IS REAL

We use the term spiritual realm as one in contrast to what is often spoken of as the material realm, the only existing realm, some atheists maintain. And so again the question arises is it reasonable to believe there is a spiritual realm, to have faith in it? And again, since in the minds of some people there is a belief that science leaves no foundation for believing in the existence of a spiritual realm, it might be well to inquire if this is so.

In a previous talk we referred to certain teachings of nineteenth century physics that were incorrect, as revealed by the discoveries of the last thirty years. In those days a highly materialistic conception of the nature of matter was universal. Atoms were considered indivisible and indestructible. No one knew how atoms came to be. But at any rate an atom of one element, as lead, was an indivisible entity and was entirely different from the atom of any other element, as silver, or iron, or hydrogen. An atom was known to be, so it was taught, a material unit with a definite mass as eternal as time itself. We showed in a former talk how utterly wrong was this conception of atomic structure. The doctrine of the conservation of matter had to be surrendered; also, in a sense, the doctrine of the materiality of matter. It is now known that atoms spontaneously disintegrate, that they are all made up of positive and negative electrical particles, and that they may change into radiant energy and go off into space.

## SPIRITUAL ENTITIES

Thus, all substance is electrical in nature, made up of atoms composed only of electrons, or electrical particles. But what is electricity? No one knows, but it certainly is not material in all its manifestations in the sense that a coin, or a stone, or a lump of coal is material. What is it that flows in enormous quantities along a high tension electric power line? Is it anything that can be weighed, as sugar can be weighed? The weight of the copper wire is not changed when electric power is passing through the line and no visible change in structure or composition takes place in the copper line. Yet the air we breathe, the food we eat, the clothes we wear, the earth and all other so-called material substances are composed of electricity as their sole constituent. In fairness should

we not say then there is nothing material, and what we call material only appears to be such? Then would it not, from a scientific view-point, be much more nearly correct to speak of the existence of spiritual entities rather than of material entities? Science then knocks the props from under a materialistic philosophy, compelling us to accept the existence of a spiritual universe.

But since science deals only with the so-called material, its tools and methods are useless when we wish to learn of the purely spiritual. But even so we are not helpless. Other means are provided. We may still learn of the spiritual. We shall discuss this phase of our subject next Sunday evening at 9:30 o'clock. Thank you and good night.

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Western States Mission, 538 E. Seventh Avenue, Denver, Colo.

# CERTITUDES IN THE FIELD OF RELIGION

*Address Over Radio Station KSL, Sunday Evening, Apr. 26, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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*Published by the Church*

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No. 4

Radio Friends, are there any certainties in the field of Religion? Last Sunday evening we discussed the necessity of faith in the life of every normal man and then went on to show that the so-called material world we assume to know so well may more properly be considered spiritual, for its constituents, electrons and protons, are not material in the sense this term is ordinarily used. Further, there are certitudes of which we may learn, certitudes in the spiritual, as well as in the material realm. Let us briefly consider this phase of our general theme—the rationality of religious faith.

We continue the discussion from the view-point of an open-minded student of science who is seriously interested in learning if there is any validity or rationality in a religious faith. To the convinced believer our arguments are wholly unnecessary. But we address our remarks to others, not so fortunate as he in matters touching faith in God and in immortality.

## SCIENCE DOES NOT EXHAUST THE UNIVERSE

We speak of certainties in science. Are there no corresponding certitudes in religion? Is religion a field of belief only? The discussion of this phase of the theme is so well done by Professor Dinsmore of Yale University in his little book entitled "Religious Certitudes in an Age of Science" that I offer no apology for quoting and paraphrasing very freely from the last chapter in this book. Discussing "What We Know and What We Believe" Professor



Dinsmore says: "In the days of her bigotry the church asserted infallible knowledge in many departments of interest, discrediting science as a black art, the craft of the Devil. But human nature is the same in the laboratory as in the pulpit, and many scientists today are as bigoted as was ever a medieval monk. To many of them 'science is all mud and religion is all mist.' What they do not know is not knowledge. So prevalent is the tendency to affirm that life in all its multitudinous activities—its moral ideals, its poetry, its soul-hunger—can be explained by a materialistic philosophy that Sir Oliver Lodge a few years ago, in a presidential address delivered before the British Association, thought fit to say to his fellow scientists: 'It is my function to remind you and myself that our studies do not exhaust the universe, and if we dogmatize in the opposite direction and say that we can reduce everything to physics and chemistry, we gibbet ourselves as ludicrously narrow pedants, and are falling short of the richness of our human birthright.' Scientists, not a few, have still to learn that the faculties and the methods they employ are not the only road to genuine knowledge. \* \* \* 'Humbug is humbug' wrote William James, 'even though it bear a scientific name.' Yet many men, both in science and out of it, who are neither narrow-minded nor materialistic, are inclined to confine the word 'knowledge' to the sphere of the sciences. \* \* \*

## TWO KINDS OF KNOWLEDGE

"We claim that the difference between the results of scientific experimentation and religious experience is not the difference between knowledge and faith, but between two different kinds of knowledge, each resting on faith, each established on experimentation after its own kind. Science uses the perceptive and the distinctively intellectual faculties in her operations; religion assumes that the heart has reasons as well as the intellect, that conscience is a doorway into reality, that the imagination and the will are also pathways to truth. Religion employs a larger portion of human nature in the discovery of truth than does science, and she believes that she touches a wider environment. \* \* \*

"Knowledge is to have assurance upon proper evidence that one's mental apprehensions agree with reality. Subjectively there is certainty, objectively there is reality; the connecting link is proper evidence that the thought tallies with the thing.

"The conviction we are seeking to establish is that religious experience creates a joyous certitude in the breasts of the faithful, the certitude of the individual is repeated in a countless multitude and issues in characters which have all the credentials of truth. These multiplied experiences, these substantial and radiant characters, constitute proper evidence that the inner conviction is not entirely alien to the outer reality. Therefore the saints as well as the scientists are able to say: 'We know.'

### SCIENTIFIC KNOWLEDGE LIMITED

"Let us ask to what degree science has knowledge. She begins with an act of faith, faith in the general trustworthiness of the sense perceptions, faith in those mental powers which go beyond sense observation into the region where things are intellectually discerned, faith in an external world that is dependable and capable of interpretation. By precise observation, experiment, and careful deduction she builds up a body of fact and truth which she calls knowledge, and rightly so. But it is knowledge of a limited kind, knowledge of phenomena and of modes of behavior, not of meanings, not of ultimate realities. She uses only those aspects of reality which she needs in her work. The laws of nature, as science describes them, represent, but are not identical with, the laws of nature as they really are. She takes only those serviceable features of phenomena which she can employ for her purposes. But her results are substantial enough, and constitute a body of facts and laws sufficiently valid to sustain our houses, our factories, our civilization.

"But the scientist does not cover the whole of life with his method, or with his knowledge. The poet, the musician, the prophet have other fields of interest; they live in a world as real as his, a world with its actualities perceived by faculties which he does not use, but which they are confident yield valid knowledge. They deal not so much with facts as with values and forces which are spiritually discerned, which are established in confidence, not by experiment, but by experience. We are all aware of this world which is above sense phenomena. We are as certain of the value of poetry as we are of Ford cars. The sighs of love have shaken men as perceptibly as the winds of heaven. \* \* \* A transforming power issues from the holiness of Jesus which is as indisputable as a volt of electricity. We are as sure of this realm of

spiritual values and forces as of the earth beneath our feet. The power of character is as much a part of the nature of things as dynamite, and can be equally verified. Buddha, Confucius, Christ founded world civilizations, and the spiritual and moral energies they released are as truly a part of the world order as the Mississippi or the Amazon.

"Spontaneously and habitually we use the word knowledge in connection with these aesthetic and ethical experiences. \* \* \*

"Most men cannot be persuaded that man can know so much about material things and so little regarding the things which concern him most. They cannot believe that this infinitely rich universe has such abundant satisfaction for their physical needs and nothing for their deepest spiritual necessities. Therefore, with the yearning of a pilgrim for his distant home, they turn to the Mystery from which they emerged, and whose awful shadow encloses their lives, to find a refuge in the day of trouble, explanation of the meaning of life, and re-enforcement to meet the difficulties of the journey.

## SOLVING RELIGIOUS PROBLEMS

"Men need God, they trust Him, they seek to learn His will and obey Him. The steps one takes in solving his religious problems are much the same as those he takes in solving his scientific problems. In science we trust our sense perceptions and the conclusions of our intellect. In religion we trust our spiritual intuitions and the validity of the claims of our moral and emotional natures. Religious faith is our reason acting bravely in the presence of life's gravest problems. It is a valor of soul which makes us commit the highest in ourselves to what we believe is the Highest in the universe. \* \* \*

"Now this faith upon which our religion is founded is as bold, as rational, and as comprehensive as any scientific generalization. Will it stand the test of experience? Can this faith prove its truth by its effects upon life?

"If one man tries it out and finds it will work, he will have an inner certitude of its truth. He will say, 'I believe.' If he finds that his experience has been repeated in ten thousand times ten thousand lives which have followed the same procedure then he will exclaim, 'we know!' Know, not all about God, but know God to the extent that He comes into human experience, know Him

as a reality because He produces real effects. For surely virtues of highest worth are not nurtured on what is entirely illusion. \* \* \*

“But religious faith sweeps farther and higher than such experiences. It postulates a divine benignity which cares for the individual, and works with boundless grace even through the wrath and terror of the world. Men in vast numbers have actually ventured everything on the hypothesis that in living a life of love they were reproducing in a measure the divine nature, and they have not been put to confusion. If their faith were vain, then when they took the leap they would have fallen into vacuity, but their concurrent testimony has been that they found a Rock beneath their feet. If this faith in a divine Providence were a delusion, then the men who came under its baleful influence would have deformed and brittle characters. On the contrary theirs are the most firm-fibred and lustrous characters the world has produced. Those who have sent the roots of their being down most deeply into the faith of a divine Love have been the most revered men in history. \* \* \*

### FAITH HAS STOOD THE TEST

“Religious faith would have vanished from the world long ago, if it had put one out of joint with the Nature of Things. If no help had ever come from the Unseen, the impulse to pray would long ago have died out. The saints may be confused and confusing in their speech about religion, but with unanimity they report the same experience. Christians sing in twentieth century America psalms which were written in Asia three thousand years ago. Catholics and Protestants use the same prayers and the same hymns. Their creeds differ, but they touch the same Reality, and experience the same peace and spiritual liberty. \* \* \*

“What I wish to claim is this: Science does not have knowledge and religion simply faith. The lover, the artist, the musician know, so does the saint. Religion has always used the word ‘knowledge’ freely and always will, because no lesser term expresses her experiences. Both science and religion begin with an act of faith. Both reach results. Those of science are sufficiently verified for a man to base his actions and his civilization upon them. Those of religion are so tested that one can build his whole life upon them with ever increasing satisfaction both to his mind and to his soul. \* \* \*



## SPIRITUAL KNOWLEDGE IS PERSONAL

"But scientific knowledge is independent of the personal equation. A murderer can perform a chemical experiment as well as a saint. Religion on the other hand, is more personal. Its knowledge is conditional on character. Only the pure in heart can see God; only the unselfish and obedient can realize his love. \* \* \* Every blessing is predicated upon obedience to law, every effect has its cause. The principle of causation is universal.

"But religious knowledge is superior to scientific knowledge. Science deals with the world out there beyond us and around us. It knows only symbols of reality which are interpreted to the consciousness through the senses. But when we deal with what takes place in our own inner nature, we send the shaft down deeper into Reality. There, if anywhere, we surprise Reality unveiled. 'By being religious,' says Professor James, 'we establish ourselves in the possession of Ultimate Reality at the only point at which reality has been given us to guard.'

"Knowledge is religion's normal word. Without it her scriptures are tame, her teachings ineffectual, and her promises pallid. 'If any man willeth to do his will, he shall know of the teaching;' 'ye shall know the truth and the truth shall make you free.' 'This is life eternal to know Thee, the only living and true God, and Jesus Christ whom Thou hast sent.' 'Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock.' Religion is indeed conceived in faith, but,

'The Steps of faith  
Fall on a seeming void, and find  
The rock beneath.' "

And so there are thousands upon thousands who can truthfully sing the hymn on page 158 of the L. D. S. Hymn Book:

I know that my Redeemer lives;  
What comfort this sweet sentence gives!  
He lives, he lives, who once was dead!  
He lives, my ever-living head!

He lives to bless me with his love;  
He lives to plead for me above;  
He lives my hungry soul to feed;  
He lives to bless in time of need.

He lives to grant me rich supply;  
He lives to guide me with his eye;  
He lives to comfort me when faint;  
He lives to hear my soul's complaint.

He lives to silence all my fears;  
He lives to wipe away my tears;  
He lives to calm my troubled heart;  
He lives all blessings to impart.

He lives, my kind, wise, heavenly friend;  
He lives and loves me to the end;  
He lives, and while he lives I'll sing;  
He lives, my Prophet, Priest and King.

He lives, and grants me daily breath;  
He lives, and I shall conquer death;  
He lives my mansion to prepare;  
He lives to bring me safely there.

He lives, all glory to his name!  
He lives, my Jesus, still the same;  
O, the sweet joy this sentence gives,  
"I Know that my Redeemer lives."

Next Sunday evening at this same hour we shall discuss another phase of our general topic. I thank you, good night.

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# IS THERE A GOD?

*Address Over Radio Station KSL, Sunday Evening, May 3, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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*Published by the Church*

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No. 5

Radio friends, is there a God? Some of you may be shocked by this question, so suddenly and bluntly put. Of course every genuine Christian would unhesitatingly answer yes if required to give reply. But if they answered truthfully many others would be compelled to say they do not know, but they believe so. And, regretfully, there are vast numbers who profess not to believe. They deny the existence of God.

Now, you will remember, I have assumed to speak as leader of a discussion to a group of open-minded but inexperienced students, who are willing to be shown the reasonableness and the validity of a religious faith. Many of them do not have the settled religious convictions of their elders. The group has been trained by modern school methods which professedly and admittedly require a student to do his own thinking and to come to conclusions only after a careful examination of the evidence.

Last Sunday evening we pointed out that there are certitudes in the religious field even as there are certitudes in other fields of human interest. Before we are through with our talks we hope to show, also, that there are certitudes of an affirmative nature relative to the question with which we begin the discussion this evening. These will be introduced as we proceed.

## MATERIALISTIC CONCEPTIONS OF NATURE

In one or two previous talks we called attention to the highly materialistic conceptions of nature that existed in the minds of many scientists and intelligent readers and others at the close of the 19th century, due to the teachings of physicists and, in large measure also, to doctrines advocated by biologists.



In the last chapter of his book, published in 1930, entitled "The Mysterious Universe," Sir James Jeans, a famous English astronomer and scientist, says (page 156): "Our modern minds have, I think, a bias towards mechanical interpretations. Part may be due to our early scientific training; part perhaps to our continually seeing every day objects behaving in a mechanical way; a mechanical explanation looks natural and is easily comprehended. Yet in a completely objective survey of the situation, the outstanding fact would seem to be that mechanics has already shot its bolt and has failed dismally, on both the scientific and the philosophical side."

So as Professor Eddington, the great English Scientist, put it "The physicist now regards his own external world in a way which I can only describe as more mystical, though not less exact and practical, than that which prevailed some years ago, when it was taken for granted that nothing could be true unless an engineer could make a model of it." (The Nature of the Physical World, page 344). In his recent book entitled "The Enduring Quest," Professor H. A. Overstreet says: "Perhaps the most momentous thing that has occurred in recent decades, so far as our beliefs about the world are concerned, has been the downfall of accepted certainties in physics." Due to the teachings of physicists and biologists there was, and is now to some extent, a conviction that the mind is a function of the brain and that when the brain dies the mind dies with it. This, as you know, is the doctrine of behaviorist psychologists. We shall speak more of this later. As a result of such teachings Prof. Overstreet says one is more likely to find among well read people "a belief in the inexorable and purposeless processes of matter than a belief in a guiding Deity who is responsive to human petition. In one way and another, in short, the modern trend of intelligent thought, as influenced by physical science, has been toward a materialistic conception of the universe and of life. \* \* \* So the truth which physics seemed to reveal was of a very different kind from that which had been taught by religious leaders. It was a view of a completely mechanical universe. The parts of that universe were atoms. Its laws were those of atomic movement. Reality, in short, was masses in motion."

Or, as Jeans puts it "thirty years ago we thought, or assumed, that we were heading towards ultimate reality of a mechanical kind. It seemed to consist of a fortuitous jumble of atoms, which was destined to perform meaningless dances for a time under the

action of blind, purposeless forces, and then fall back to form a dead world. Into this wholly mechanical world, through the play of the same blind forces, life had stumbled by accident. One tiny corner at least, and possibly several tiny corners, of this universe of atoms had chanced to become conscious for a time, but was destined in the end, still under the action of blind mechanical forces, to be frozen out and again leave a lifeless world."

### RUSSELL'S DESPAIR

And so accepting this materialistic point of view, the English philosopher Bertrand Russell in his book "Mysticism and Logic," despairingly wrote, "That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noon-day brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built."

Of these words, written by Russell in 1902, Prof. Overstreet believes they "are perhaps the most poignant expression of that utter renunciation of all man's enduring hopes which was the logical outcome of the science of the 19th century. Looked at from the vantage point of three decades of new science, one wonders how the incredible view could ever have been held."

### MECHANICAL CONCEPTIONS INADEQUATE

But as Robert S. Millikan, one of the world's greatest living physicists, wrote a few years ago ("Evolution in Science and Religion") "the childish mechanical conceptions of the 19th century are now grotesquely inadequate." Further, one of England's great biologists, J. S. Haldane, writes: "Materialism, once a scientific

theory, is now the fatalistic creed of thousands, but materialism is nothing better than a superstition on the same level as belief in witches and devils."

In a previous talk we pointed out that this downfall of materialism was due to the downfall thirty years ago of materialistic doctrines of physics, occasioned by the discovery of the spontaneous disintegration of uranium, radium and other atoms (radio-activity), of the electrical nature of matter, of the insufficiency of the wave theory of light, etc.

And so Prof. Overstreet asks: "What does all this mean for our conception of the universe? It disposes, in the first place, of the assumption that the universe is, in its fundamentals, a non-living thing. That which had appeared to be most non-living is now seen to be at least active. More than that, it is seen to be a type of activity which exhibits two of the outstanding characteristics of life—self-maintenance and structural configuration.

Once the new point of view is thoroughly realized and assimilated into popular thought, the bugbear of matter will cease to trouble our peace. We shall no longer continue to stare at a hopeless irreconcilable contradiction in experience. With the dissolution of the old traditional concept of matter, the dead-weight of its utter passivity will disappear from men's minds, and one of the greatest partition walls in knowledge will fall down. The contact (of matter) with life may still be very difficult to establish. But at any rate the impassable gulf will have disappeared. With the contours of matter razed, its field will itself point the way to the kingdom of life beyond. For the fields of matter and of life will overlap, intermingle, and interpenetrate each other, the fruitful contacts will be established, and the enriched and broadened concepts of matter and life will appear as they are—different phases in an essential unity.

## NON-MATERIAL REALITIES

Quoting Jeans again in the book already cited, "Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading toward a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail

it as the creator and governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts.

“The new knowledge compels us to revise our hasty first impressions that we had stumbled into a universe which either did not concern itself with life or was actively hostile to life. \* \* \* We discover that the universe shows evidence of a designing or controlling power that has something in common with our individual minds.”

Do you ask the purpose of making these remarks concerning materialism? May I answer by asking if it is not helpful in the solution of our problem to establish the fact out of the mouths of scientists and philosophers that there are other than materialistic realms? As we said in a previous talk our experiences do teach us of a surety that there are realities found not to be concrete material—realities that we cannot see, cannot handle, cannot weigh, cannot prove to exist, using the tools and the methods of science. In this category belong pain, love, anger, hunger and many other realities of the existence of which every one can testify.

Is time a reality? Who can touch it, feel it, weigh it? Is consciousness a reality? Is it a material entity? What about thought? A reality, you say. Certainly; but can the tools and methods of the scientific laboratory or of the field prove that it has substance, weight, structure, or form? Is there such a thing as *life*? A foolish question, you no doubt think. Here again is a reality in virtue of which, so far as we individually are concerned, we are able to know of other realities. And even though life, to date, is to the scientist an unsolved mystery all will admit that it, too, is not material in the sense that clay, marble and other substances are material.

In a previous talk we said a current doctrine of physics, now universally accepted, is that matter or substance is electrical in nature, i. e. composed of electrical particles. But in some of its manifestations electricity—an aggregation of these particles—is not material in the sense that it is a concrete substance. But of the reality of electricity no one has any doubt.

## SCIENCE DOES NOT PROVE GOD'S EXISTENCE

Of another thing no intelligent person has any doubts. It is this: each science, each field of investigation and study, has its own



tools and methods. The equipment and methods of the physics laboratory are not efficient tools and methods in the biological laboratory. The historian must have a different equipment for research than the chemist. So, logically, the physicist, or the biologist, or the astronomer, could not expect to find his methods applicable to an entirely different realm, as the spiritual. Is it reasonable, then, to expect the physicist to find out God, or to prove His existence? Of course none of us condemns the scientist for making the attempt. We would all, no doubt, be delighted beyond measure, if science could prove that there is life beyond the grave, if it could demonstrate that Jesus Christ is a personality now living in the heavens, or that the soul is immortal.

But may we not say with assurance that before the mystery of life or death can be solved by the scientist, and before he can prove the existence of God, he will have to devise new methods and invent new tools? Yes, so far as we know, so far as we can see, the case for the scientist is otherwise hopeless.

In saying that science cannot find out God I mean exactly what I say and yet I hope I shall not be misunderstood. In a previous talk (No. 2) I said had I not already been a believer in the existence of Deity my study of science would likely have led me to believe. Why? Because science reveals a world and a universe of matchless wonder and beauty and order. And according to the mathematical laws of chance there is not the faintest or remotest possibility that this supreme "music of the spheres" could have just happened. Does not reason stand aghast at the thought?

The new astronomy teaches that there are probably about thirty million starry galaxies [of course no one could count them], revealed by modern telescopes, each galaxy separated from the others by about one and one-half million light-years, the most distant ones being approximately 300 million light-years from the earth. Yet, throughout these inconceivable vastnesses, the astronomer finds harmony of the same beautiful type that prevails in our own galaxy. To me, therefore, it is supremely illogical and perfectly absurd to believe that all this vast immensity of orderly creation of countless units came about by chance. Hence, as I see it, the only reasonable way out is to believe that there is a creator, a God.

Of course this is the old "argument from design" that has long been used by theists to support their belief in God. But age of itself does not invalidate the argument, but rather strengthens it. The old arguments for the rotundity of the earth are as valid and

powerful today as ever. Some of us still believe in the ten commandments and quote the Bible. But it is not our purpose in this talk to-night to consider other arguments of a similar nature supporting a belief in God. We may do that in a later talk.

### CAN WE FIND OUT GOD?

A few moments ago I expressed the opinion that science cannot find out God. But I do not mean to say He cannot be found out, only that the tools and methods of present-day science will not reveal Him. He could not have the attributes we ascribe to Him—love, mercy, justice, etc.—if He had so hedged Himself about that no one could find Him out. If this were true atheism probably would be well nigh universal, and the world would be very different than it is. Civilization as we now have it would probably be unknown. Man would be living on a very different plane where brute characteristics would be dominant. A moment's reflection shows us the tremendously uplifting influence religion has had in the formation and development of the things and ideals by which we satisfactorily live. Yet notwithstanding this we have the amazing fact that there are people, apparently intelligent, high-minded and altruistic, organized into groups for the avowed purpose of destroying men's faith in God and immortality. Avowed enemies of religion, these people profess to be benefactors of the race. Instead are they not its bitterest foes, fiercest wolves masking in sheep's clothing? Do toleration and justice require a democracy to permit their propaganda to go unchecked by the strong arm of the law?

But I am straying. Can we find out God? Certainly, I answer. How, the inquiring student will ask, though the answer is obvious. But he wants to be sure of his ground. Naturally, we must employ the methods that God Himself has ordained. There is no other way. This fact is fundamental. But the atheist pretends not to see it. However, does reason not compel us to grant its truthfulness? I spoke of the inapplicability of the methods of one scientist to the field of another in order to drive home the truth that God does not now reveal, and probably has not revealed, Himself to any one, except to him who has used the proper methods to find Him out. And these methods have been given to the children of men. We shall point them out in later talks.

We shall continue this discussion next Sunday evening at 9:40. Good night all.

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# THE PROBLEM OF EVIL

*Address Over Radio Station KSL, Sunday Evening, May 10, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

*Published by the Church*

No. 6

Radio friends, today in home, Sunday School and Church Mother's Day has been celebrated so that at this late hour it may be permissible for me to continue tonight with the general theme to which I have been speaking the last five Sunday evenings—the reasonableness of religious faith.

Before proceeding in these talks to outline how we may with a surety find out to our own satisfaction that God really lives—knowledge that many acquire—it might be well to examine some of the objections to a belief in Deity, presented by atheists. We do this because in the class with which, in imagination, we are carrying on our discussion, there are some members who are acquainted with these objections, and likely are influenced by them. At any rate they want them at least briefly considered. Further, open-mindedness and candor compel us to look at both sides of the question. This does not mean, of course, that we cannot draw conclusions or that we must be without convictions relative to the question we are considering.

Though there are ways, we maintain, of finding out God, we must confess that these are not always easy; in fact they are perhaps never easy to the average man. And this may account for the fact that since some men do not go to the trouble of finding Him out they go to the other extreme and deny His existence. And there are many others who, through indifference, become infidels, skeptics, or agnostics. But, in fairness, may we not ask if it is reasonable to expect that a knowledge of God's existence would be easy to obtain? Do we get something for nothing? Experience teaches us that we do not. Now, is there any knowledge in all the world more worth while to any man than the knowledge that God exists? An old adage says "there is no excellence without labor." No one becomes learned without study. It has long been admitted



that there is no "royal road to learning." The price of scholarship is many years of continuous hard work.

## NO ACHIEVEMENT WITHOUT LABOR

Now, every normal minded person may become a scholar in some one of the many fields of study. There are very few, however, who do become scholars. Why? The answer is obvious. The very great majority of people do not give the necessary time and rightly directed effort to the task. But would it be reasonable or consistent for this majority or for any one of this majority to assert that there is no such thing as scholarship or that there are no scholars? Of course not.

Further, there are musicians, but all of us are not musicians and some of us, unfortunately, are musically deaf or nearly so. A performer may be "off key" but some of us would never detect it; yet the trained musical ear would experience a jar at once. Some people are musically talented, but none such ever becomes a great musician without months and years of persistent continuous work. Great performers continue daily practice, even though their reputations may be international. Alexander Schreiner, a young and brilliant Mormon Tabernacle organist, of whom many of you know, though a very talented musician, does not teach music because he wants as much time as he can find for daily practice in playing the organ. He is ambitious to be known as an outstanding performer. Very talented though he is, he recognizes full well that the attainment of his objective is dependent upon his keeping unceasingly at work.

Now, you will grant of course without further argument that worthwhile human achievement is only bought with talent, coupled with toil. Activity is the law of growth. How foolish it would be for me to close my eyes and ears and declare there are no musicians, because I am not talented to become a musician; that there are no Edisons because I cannot become a great inventor; that there are no artists because I have not the talent to become an artist. Does reason not tell us it is equally foolish for a man to declare there is no God simply because he has not discovered Him?

## DENIAL OF GOD'S EXISTENCE ILLOGICAL

Now, he who makes no effort to see the great planet Neptune will never see Neptune. It is too far away from the earth and too

dimly lighted ever to be seen by the unaided human eye. Likewise he who makes no effort to learn of God's existence will never gain this precious knowledge. But his ignorance does not warrant him in declaring there is no God. In the light of human experience and the knowledge of some other men such a declaration stamps him who makes it as being anything but fair and open-minded. He may even have tried in some fashion to believe in God's existence. Many people begin the study of music who never become musicians. Many others give up the study of mathematics as a useless study. Yet mathematics is the tool that has built most of the wonders of the modern world, the most useful instrument of modern science, the key that unlocked many of the discovered mysteries of the universe. Hence the objection that God has no existence because, perchance, the objector may not know it is no valid objection. Further, a dogmatic statement of denial by an atheist is neither reasonable nor consistent. Such a man has closed his mind and of course thereby ceases to be susceptible to the influences that would reveal God to him.

Nor is there reason or logic in his assertions that others do not *know*. Would it not be as reasonable for the totally blind to declare there is no light as for the spiritually blind to declare there is no God? Relatively few people have seen the planet Neptune. How foolish it would be for those who have not seen it to declare there is no Neptune.

### THE PROBLEM OF PAIN

But let us consider briefly two or three atheistic objections of a different kind. One of them is the problem of physical evil in the world. If there is a God having the attributes of love, mercy and justice and we are His children, how can we account for human suffering, for pain and sorrow, for affliction and distress, for woe and agonizing death?

Within the last few months we have read of major disasters in various parts of the earth—of earth quakes killing thousands; of storms and floods doing immense damage to life and property; of droughts bringing distress to myriads of people; of famines carrying millions to untimely graves. These disasters have fallen alike on the old and the young—men, women and children; on the just and the unjust, on saints and sinners alike.

The Literary Digest of April 11, 1931, gives an account of

the calamitous earthquakes at Managua, capitol of Nicaragua, March 31, 1931, in which 2,000 human lives were lost, a city of 60,000 inhabitants destroyed by quake and fire and appalling desolation was spread over the land. These sentences are taken from the account: "For disaster so sudden and overwhelming—we stand amazed if not aghast at the tragic story of that Holy Week disaster on the shore of Lake Managua. [You remember it was Easter week] \* \* \* Many people were in the churches, and the central market was crowded with women buying their food for the day. Then without warning just after ten o'clock in the morning came the shock. \* \* \* The message told how the quake brought down most of the city's buildings, how fire broke out in the crowded market, burning many to death, how the water-mains broke leaving the survivors helpless to fight the rapidly spreading fire." The next day "viewed from the eminence of Monte Lorna, Managua today is fearfully quiet, with the hand of death on the smoldering ruins. There is the threat of pestilence and hunger. There is scarcely any food available, and the little that can be found is being doled out to the sick and injured, and to the men fighting to rescue the stricken thousands, who have not eaten for twenty-four hours. There is no water and 45,000 persons are homeless."

And so the atheist cried out there is no God. But in patience let us hold our peace, we shall see.

Every one of us has experienced, or knows of, heart-rending incidents of human suffering or calamity entirely beyond our ability satisfactorily to account for. We all know the story of Job as told in the Old Testament. This tale of suffering and calamity is paralleled, though perhaps to a lesser degree, by some that could be told of people living in our day. Here is one.

### PALMER'S RESIGNATION

Byron Palmer, of Ashtabula, Ohio, in 1904, wrote a book entitled "God's White Throne, or A Defense of Divine Wisdom and Goodness in the Dark Things of the World and Life." He wrote this book when almost completely incapacitated by his incurable affliction. Soon after leaving college, with hopes high and ambition keen, the author was stricken with a slow process of ossification. First his legs became useless, then one arm, one eye, and at last the spine was attacked. His time was spent between his

bed and a wheel chair. When his body was useless, except one arm, he had himself wheeled up to his desk and wrote his book, justifying the ways of God with men.

In the introduction to his book Mr. Palmer writes: "When at last came the ordeal of being shut away from the world, and of leaving my life's work, and of being compelled to accept the life and the lot of a daily sufferer, my mind naturally turned to the problems which experience had made uppermost in my daily meditation. It became necessary for me to seek and find a satisfactory solution of, not only the problem of personal suffering, but of the larger problems of human life and destiny, of the apparent misadjustments in the world, of the seeming contradictions in the course of Providence, of the absence of order in Divine government, and the apparent defeat of righteousness and truth in the world." And this he did to his own satisfaction, retaining his faith in the wisdom, justice, love and mercy of God. And the problem he solved for himself, many others have solved satisfactorily for themselves, and developed a beautiful philosophy of resignation that purifies and sanctifies their spirits, giving them saint-like personalities that shed a beautiful benediction upon all who come within the range of their influence.

## SUFFERING OFTEN A BLESSING

But we frankly admit that under the pressure of this difficult problem of physical evil human hearts in every generation have been driven to pessimism and despair. The solution that others have found they have not discovered. But by reason of this failure are the atheists justified in claiming there is no solution? Of course not. Saints—men and women of pure lives and unfaltering faith—have lived in all ages of the world. Their lives prove a solution has been found, and no denial can destroy this truth.

Let us suppose for a moment there were no physical pain. Can anyone picture the consequences? Would man grow more or less God-like? Would self-indulgence or self-denial rule his life? Would he struggle or would he drift? Would he progress or retrogress? The answers are obvious; all human experience tells us that growth comes through activity. "There is no excellence without labor." Handicaps make us struggle the harder. Experience is the best teacher; and we cannot grow strong and wise and capable without experience. Accepting the view that life has a



purpose—the only rational view for him who believes there is a God—then we are driven to the conclusion that suffering is a necessary evil, or rather a blessing in disguise. By it and through it we are purified. By reason of it love is developed, kindness, sympathy and charity are generated—all qualities of the highest-type characters. We can really sympathize with suffering only if we have suffered. Thus through suffering our hearts grow large and the spirit of brotherhood, so necessary for cooperative effort, spreads abroad. And it is the operation of this spirit upon which the growth and development of any community, of any higher civilization depend. No, without pain, constituted as we are, we could have none of the finer things in life—either in achievement or personality.

And of course it is just too bad that some people are so weak that affliction overcomes them and they yield to despair and lose their grip on life. Listen to this story taken from Gilkey's "The Certainty of God" (page 84). "The hero of this story is a British officer who returns from the War to encounter a series of staggering reverses. For months he can find no work, then his wife deserts him, and finally he is driven to accept employment of a distinctly menial type. He clings to this humiliating position, and after an incredible self-sacrifice succeeds in sending his son through the university and medical school. The boy establishes himself as a surgeon, and the father anticipates at least a few years of happiness at the end of his checkered career. But he is suddenly stricken with cancer and finds himself facing the prospect of ever deepening torture terminated by inescapable death. Here are the bitter sentences in which he finally phrases his philosophy of life: 'I don't believe in anything. The whole business is beyond me. Sometimes I have had the feeling that there is a plan to it all, but then again I have discovered so many things that are against that idea. We human creatures are fighting a lone battle against a vast indifference. Life just treads on you or it doesn't. I don't care much now that life has put its foot on me. I kept my pigmy back stiff for a time. I managed to buzz a bit before I was pulped on the windowpane.' "

The world is full of cases quite as pathetic and distressing as this one. But do they prove the non-existence of a God of love? Suffering which will warp, sour, and spoil one man will refine, soften, and ennoble another, and the difference is in their reaction

to it. This is illustrated by the two examples we have cited—that of Byron Palmer and the British officer.

## A PURPOSE IN PHYSICAL EVIL

Yes, suffering has its place in the scheme of things. What else could function as it does as one factor contributing to the moral and spiritual growth of man? Please think this matter through. Call upon your observations and experiences to bring abundant material to you bearing upon this subject. Making an impartial and careful study of this material you certainly will come to the conclusion arrived at by most great thinkers that physical evil tends to confirm rather than to disprove the existence of God.

In the January, 1930, number of the magazine "Forum," Dr. Kirtley F. Mather, a professor of geology in Harvard University, writes an article entitled the "God of Science." Some of you may have read his book, published about this same time, to which he gave the title "Science in Search of God." In the magazine article here referred to Dr. Mather says: "In this scientific age the answer to any question must be found by an appeal to the facts; it is no longer satisfactory to turn to words, no matter who spoke them, nor within what revered document they are found, nor upon what tablet of stone they were engraved, upon which mountain top. Guided by that appeal, modern science has been able to contribute much to the comfort of human beings." With this introduction Professor Mather then goes on to say: "Certainly it is reasonable to expect that an accurate knowledge of the world and its operations will give some information concerning the nature of its administration."

Now please listen to his further statements: "That there is an Administration of the universe cannot be denied. Something has determined and continues to determine the functioning of natural law, the orderly transformations of matter and energy. It may be the 'Curvature of Cosmos,' or 'Blind Chance,' or 'Universal Energy,' or 'an absentee Jehovah,' or 'an all-pervading Spirit,' but it must be something. From one point of view the question, 'Is there a God?' is promptly and finally answered in the affirmative."

After presenting some reasons why science forces this conclusion, Professor Mather concludes his article with this paragraph. "In the last analysis, it is surely a greater compliment to man to expect him to work out his own salvation than to force perfection

upon him. The Administration [God] provides the raw materials, supplies the energy, whispers a suggestion as to possible methods, opens the doors of opportunity, and then leaves it to man to decide whether or not he will venture through."

Obviously Professor Mather regards physical evil as a blessing in disguise.

We shall continue next Sunday evening at this hour. I thank you. Good night.

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# IS NATURE KIND TO MAN?

*Address Over Radio Station KSL, Sunday Evening, May 17, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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*Published by the Church*

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No. 7

Radio Friends, can we believe in an overruling Providence? Looking out through the realms of Nature do we find any evidence that a God exists who has exercised any care for the human family?

Last Sunday evening we talked about the problem of finding out if God really exists. We didn't conclude the discussion of the subject. We digressed to consider some of the objections raised by atheists to a belief in God, for which we had previously argued. I use the word argue, though in a loose sense. If you have listened in before you know we call our talks discussions, for we are, in imagination, standing before a group of present-day students who are fairly keen and open-minded and willing to discuss with us the reasonableness of faith in God and in life after death. It is to this general topic that we wish to devote several talks. This one is No. 7 in the series; a few more will follow.

We are talking with students and therefore trying to use their language and the methods of discussion with which they are familiar. These require that we examine both sides of a question and that we go to some pains to avoid dogmatic expressions. Of course, we shall not be able to do this entirely, for, try as we may, none of us who has strong convictions can keep wholly free from such expressions. But if I offend it will be done unwittingly and I beg your pardon in advance. I may admit in passing that I have some positive convictions relative to the topics we are discussing in these "talks," so do not be surprized if I give evidence of them as we proceed.

## GOD OF SCIENCE

We closed last Sunday evening by reading a few sentences from Professor Mather's *Forum* article on the "God of Science."



As an able geologist Dr. Mather is qualified to speak on the matters he discusses. Analyzing what he observes in nature and the way in which nature functions, he concludes, as you will remember, that science promptly and finally answers that there is a God—a Power that not only created the universe but continues to rule it. The Professor ends his article by giving approval to the idea that nature is kind to man. This is the idea we wish to talk more about this evening.

But may we digress a moment to say that Professor Mather's thought that a contemplation and study of the world and the universe points unmistakably to a Designer and a Ruler expresses the opinion held by most other thoughtful students of science. Of this we shall speak more fully in a subsequent talk when we shall present to you the names of many great scientists.

In a previous talk, however, we remarked that science, using its tools and methods, cannot find out God. Please understand, however, there is no conflict between this statement and Professor Mather's. Logic may force us to *believe* there is a God (and I think science does this), but to "know Him" is something different, it is something more. And I have the idea that we can learn to know Him. If any of you do not know Him I hope to point out to you next Sunday evening how you may get a knowledge that He lives. This knowledge, of course, is priceless in value.

### IS SUFFERING A BLESSING?

Returning to where we digressed. We said last Sunday evening that atheists point to the existence of physical evil—human suffering, misery, etc.—as proof that there is no God. But we indicated that, in the long run, all these things are blessings in disguise. The fact that in a very many cases it may be difficult or even impossible for us to see "the hand of the Lord" in our afflictions is no proof that God is not merciful, just and kind, or that our sufferings will not ultimately redound to our good. Many, many people sincerely testify that severe trials and deep afflictions have, in their cases, been blessings in disguise.

Now what can stand in the face of human testimony? In all the trial courts in all countries is not testimony the basis upon which convictions rest? Is it not such testimony that sends the criminal to his cell and the murderer to the gallows? Learned judges try to find the facts through the means of testimony. Of

what avail though half the world says it does not believe, in face of the witnesses who solemnly declare they "know"? Please go to any court of justice for the answer.

### NATURE NOT HOSTILE

Let us give a brief consideration to the question "Is Nature Kind to Man?" Pessimists looking out over the world profess to believe that there is no Christian God, otherwise nature would be kind to man, rather than hostile, as we find it. May I ask for indulgence while I recite freely from an article by your speaker in the "Improvement Era" of March, 1930? The title of the article is the question here propounded. The reading is as follows:

"Man lives in a world in which he is beset on every hand with natural enemies, some assert. Do you believe that Nature is unkind to man? In any case, life is a challenge that man has successfully met, for he still lives and his power and dominion in the natural world are increasing apace. In this fact lies the basis of high compliments to his intelligence and capacity. He has grown in spite of his enemies. But has Nature provided him with no friends? Let us see.

"We live in a marvelous age. Many scientific discoveries have been made. What is the greatest one of all time? If you have never tried to reply to this question you will be surprised at the simplicity of the answer, for it is only this: Natural law is universally supreme. If you examine widely and study deeply you will be profoundly impressed with the orderliness that prevails everywhere in Nature. Whether you study with a microscope in the realms of the infinitesimal or with the unaided eye in the world about you or with a giant telescope that reaches out to incomprehensible distances, you find not chaos but orderliness everywhere, a fact of tremendous importance to man's welfare. His control of Nature and his utilization of her forces rest upon this basis.

"To be sure man has natural enemies—but let us hunt a little for ways in which Nature is especially kind to him. We shall not be disappointed in our search. But space will permit of a reference to a very few cases only.

### THE ELEMENTS ARE TEMPERED

"Are not the elements tempered for his good? Sunshine and rain, day and night, summer and winter, are all necessary to his

welfare. But let us be more specific. A little study of water will reveal a case in point. This liquid has some remarkable properties, all of which are serviceable to man. It exists as a solid—ice, as a liquid, and as a vapor. A moderate fall in temperature makes water freeze; and it boils, passing off as steam, with a rise in temperature that certainly is not excessive. These are facts familiar to everyone. But in these changes in state—liquid to solid, or liquid to vapor—lie tremendous “tempering” effects that ordinarily escape our attention.

“If the temperature falls sufficiently, water becomes ice. Certainly, you say, but what of it? Well, if you want to melt a block of ice you have to apply lots of heat. Now in Nature nothing is lost—certainly no heat is ever lost. When a pound of water freezes as much heat is given out as it takes to melt the pound of ice that results. So the freezing of water is in a sense a heating process. The heat given out by the freezing water slows up the freezing process and tends to prevent a further fall in temperature, a fact that is utilized in keeping fruit and vegetables in a cellar from freezing. A tub of water is placed in the cellar. So much heat is given off by the freezing water that the temperature does not fall to a point dangerous to the vegetables.

### PECULIAR BEHAVIOR OF WATER

“And another thing. The ‘latent heat of ice’—the amount of heat required to melt a unit mass of it—is very great, much greater than the latent heat of other solids. Herein lies a ‘tempering’ capacity that is marvelous. The freezing of ponds, rivers and lakes gives out tremendous quantities of heat that are very effective in preventing bitter cold weather. Compare, for instance, the winter temperatures of North Dakota with those of Michigan in the same latitude. Michigan is surrounded on three sides by lakes and large rivers. Her winter temperatures are mild compared with those of North Dakota.

“But let us go a little further in our study of the peculiar behavior of water. We begin the study with water at ordinary living temperatures, 70 degrees, say. The temperature falls, the cold water sinks, for it contracts and gets denser. The warmer water below is forced up, for it is lighter. A circulation ensues, but does not continue indefinitely. When water cools to 39 degrees—seven degrees above the freezing point—it has reached its greatest

density. If cooled lower, or below 39 degrees, it expands. So if water in a vessel is sufficiently cooled at the top, circulation will cease when the entire volume has reached a temperature of 39 degrees. If cooling continues, expansion takes place, resulting in the coldest water staying at the top where it finally freezes. But ice is lighter than water and so floats. Furthermore, the resulting ice not only slows up the freezing by giving off heat, but also by preventing the escape of heat outward and the coming of 'cold inward,' due to the fact that the ice is 'a poor conductor of heat.'

"Now think through what all this means in the economy of Nature. When cooled most liquids continue to contract and on solidification the solids sink, for they are denser and therefore heavier than their liquids. If water and ice behaved thus, ponds, rivers, lakes and seas would freeze solid during winter in our northern and far southern zones, killing all aquatic life, and making navigation in these regions impossible. For no summer's sun could ever thaw out these bodies of ice, due to the high 'latent heat' of ice and the poor heat-conducting property of both ice and water.

"Ice floats. This means it is lighter than water. Hence water, contrary to the behavior of many liquids, expands on freezing. And all too many cracked vessels give mute evidence of the enormous expansive force of freezing water. This fact is also of tremendous economic importance. Soils are made from the crumbling of rocks, and rocks are split and crumbled by the freezing of water in the pores and cracks.

## WATER AND VAPOR

"Let us look for a moment into water in the form of vapor. Here again we see the kindness of Nature. In springtime a farmer does not expect a frost on a cloudy night. Clouds are masses of minute particles of water and water vapor floating in the air. Clouds are good absorbers of heat—"they seem to devour it." During sunshine the earth, too, absorbs heat and warms up. But at night this heat is lost—it is radiated out into space. If there are clouds above and water vapor in the air but little heat passes through into outer space to be lost. The absorbed heat warms up the clouds and the air, preventing a freezing temperature. Thus, clouds over the surface of the land, like ice over a pond of water, act like blankets in preventing a loss of heat. Manifestly, for



more reasons than one, we could not live on the earth if its skies were cloudless.

“Finally, glance a little more in review at the climatic tempering effects of water in its three forms—ice, liquid and vapor. Freezing water is a sort of furnace that gives out heat, slowing up the freezing and a fall in temperature to bitter depths. The melting of snow and ice in the spring requires such enormous amounts of heat that the process is relatively slow, eliminating quick run-offs and floods. It is extremely fortunate for us that the ‘latent heat’ of ice is so high, but no more fortunate than that the ‘latent heat’ of water vapor is also high—much greater than that for most other vapors. That is to say, to convert water into vapor requires a large amount of heat. But when the vapor (or steam) goes back—condenses—into water, all this heat is given out again. The effectiveness of steam in a heating system or in a steam-engine is very largely due to this fact.

“So evaporation—formation of vapor or steam—is a cooling process and condensation is a heating process, just as freezing is. And if large quantities of vapor or ice are involved, these processes are very effective in their climatic tempering results. And man is the beneficiary.

“This study cannot here be further pursued, but it has only been introduced. To the thoughtful reader pursuing it further will appear abundant evidence that Nature is good to man.”

## NATURE IS KIND

Thus ends the article. It is brief, presenting but a single phase of the subject. Pursuing it, however, as far as you will, even to completeness, the same conclusion will inevitably be reached. Can we not, then, in fairness say that on the whole Nature is kind to man rather than hostile, and that here again the unbeliever furnishes no valid objection to a disbelief in God? On the other hand, keeping in mind the nature of man and the kind of factors that contribute to his growth and development in sympathy, strength, knowledge, wisdom and power, does not the foregoing objection react to support a belief in God?

Of course, Nature does not make a molly-coddle of her noblest creation—man. A favorite philosophy of many members of the L. D. S. Church is expressed in these words: “As God now is man may become.” This is the boldest conceivable expression

of the idea that inherent in man are the possibilities of eternal progression. And Nature has not provided that one shall grow physically, mentally or spiritually, as previously stated, except through exercise, through struggle, through conflict with destructive forces. So man is given his challenging opportunities. Does wisdom require that he shall have more?

The late President Eliot of Harvard University once said publicly, so it was reported, that through long years of observation he became convinced that the handicapped students of Harvard were not the boys without money but those who were born with silver spoons in their mouths. Who does not believe he spoke the truth?

Goethe, perhaps the greatest of German authors, once wrote these two lines:

“Es bildet ein Talent sich in der Stille,  
Sich ein Charakter in dem Strom der Welt.”

Talent is developed in quiet retreat,  
Character in the strife of the world.

The type of men that Nature designs to make is described by Ralph Waldo Emerson in these lines:

“What makes a nation’s pillars high  
And its foundations strong?  
What makes it mighty to defy  
The foes that round it throng?

“It is not gold. Its kingdoms grand  
Go down in battle shock;  
Its shafts are laid on sinking sand,  
Not on abiding rock.

“Is it the sword? Ask the red dust  
Of empires passed away;  
The blood has turned their stones to rust,  
Their glory to decay.

“And is it pride? Ah, that bright crown  
Has seemed to nations sweet;  
But God has struck its luster down  
In ashes at his feet.

“Not gold but only men can make  
A people great and strong;  
Men who for truth and honor’s sake  
Stand fast and suffer long.

“Brave men who work while others sleep,  
Who dare while others fly—  
They build a nation’s pillars deep  
And lift them to the sky.”

At another time Emerson wrote these lines:

“Deep in a man sits fast his fate  
To mold his fortunes mean or great.”

Next Sunday evening we shall point out how we may with certainty find out God. Thank you all and good night.

# HOW TO FIND OUT GOD

*Address Over Radio Station KSL, Sunday Evening, May 24, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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## No. 8

Radio Friends, if the scientist cannot find out God who can? In previous talks in this series we have indicated that science has done marvels for us, it has revealed an orderly and deeply mysterious universe of which we are an infinitesimal part, it has discovered, controlled and applied various natural forces to the service of man, it has extended and expanded man's vision and knowledge until it can truthfully be said, as the Psalmist sang, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hand; thou hast put all things under his feet." (Ps. 8:4-6.)

But, as we have previously said, though science has done all these things for man it cannot do for him what he only can do for himself. Science can teach but the individual only can learn, i. e. learning is an individual process that a person must apply to himself, no one can do it for him. No person can learn for another. We have previously said science cannot prove there is a God—it can only indicate His existence. And this, we believe, science has abundantly done, lending a powerful support to a belief in God. The rest is left to the individual himself.

## ATHEIST'S DENIAL PROVES NOTHING

But now comes the atheist, declaring there is no God and therefore it is useless for man to attempt to find Him out. But such



a declaration proves nothing. The atheist may sincerely believe we have no Father in heaven, but he cannot know there is none, he certainly cannot prove there is none, however much he would like to do it. Do we not have a right to apply to him tests of the same kind that he applies to the believer? Yes, we know that he does not know; at most he can only doubt.

In a previous talk we gave a little consideration to some of his objections—the existence of physical evil, as pain and suffering, etc., and to the assumption that nature is hostile to man. We concluded that these objections were not valid. For, on the whole and in the long run, man profits through adversity in any or all of its various forms.

We freely admit, however, that it is very difficult, even impossible at times, to see any beneficence in the overwhelming afflictions we are called upon to suffer. But we must remember that in any case our knowledge, even the knowledge of the most learned, is very limited and our understanding is never profound. On the other hand thousands can testify that calamities they once suffered proved in the end to be veritable blessings. These are facts of human experience. As Nathaniel Cotton wrote in the "Fire-side,"

"To be resigned when ills betide,  
Patient when favors are denied,  
And pleased with favors given;  
Dear Chloe, this is wisdom's part;  
This is that incense of the heart  
Whose fragrance smells to heaven."

And so out of his experiences man has learned that it is wise to say as Epictetus does in his "Discourses": "Dare to look up to God and say, Deal with me in the future as Thou wilt; I am of the same mind as Thou art; I am Thine; I refuse nothing that pleases Thee; lead me where Thou wilt; Clothe me in any dress Thou choosest."

Was there no value in the suffering of that husband and father who with his seven children bowed over the grave of their devoted mother whom fate had stricken with a terrible disease? What is the answer of human experience to questions similar to this one?

## PROGRESS COMES FROM STRUGGLE

At this point please do not misunderstand me. In order to catch the thought I am here trying to express, and that I expressed in a previous talk, it is essential to keep in mind the fact that permanent values are not entirely expressed in terms of gold and silver, houses and lands, flocks and herds, and stocks and bonds. Neither are they completely expressed in terms of pleasures, joys, or satisfactions of the hour. Yet we do heartily subscribe to the doctrine taught in the Book of Mormon that "man is that he might have joy." But on reading the text we learn that the joy spoken of is obviously not the evanescent kind, but the type that springs from a life of unselfish service to God and man and from an uncomplaining acceptance of the providences of God in a confidence that the trials and tribulations of mortal life all contribute to the growth of the individual in all those ways that make him bigger, better, stronger, wiser, nobler and more Christ-like. So, then, is it not sensible to count as a blessing anything that contributes to our ultimate good? That human suffering often does this very thing we must all admit. And some of us believe that it always does so though we may not for the time being understand just how.

The progress of man in controlling the forces of nature, in bringing them into his service, in conquering disease, of which yellow fever, typhoid fever, and smallpox are examples, has grown out of his battle with destructive agencies. And in battle there are always some who fall. But they are accounted as giving their lives in a great cause. And so without further consideration, considerations given the last two Sunday evenings and this evening, may we not conclude that the existence of physical evil in the world, the existence of destructive agencies and of seemingly hostile forces do not support the atheist's claim that there is no God? On the contrary the handicaps, if you care to call them such, imposed upon man by the existence of these agencies react to his ultimate good.

## AT GRIPS WITH THE PROBLEM

Now, if God exists can we find Him out? If so, how? Without further delay let us come to grips with this problem. In a previous talk I indicated that there were ways in which we could solve this problem. However, these ways do not employ the ordinary tools and methods of science for reasons that I outlined. In a

word, science deals with the so-called material realm. Naturally, therefore, we would expect its tools to be unsuited for investigations in the spiritual realm. But I do not say the methods of finding out God are unscientific, quite to the contrary. But frankly this involves a definition of the term scientific.

The term scientific has become a very common one. It is used every day relative to all sorts of matters. Science and strictly scientific achievements are now so highly regarded by laymen that the term scientific carries a great prestige. And so it is applied to investigations of every sort and many times very properly, too. It is the method and not the subject-matter that determines whether the term may or may not be properly applied. When the investigation proceeds in an orderly way, when all the available facts and materials are collected, arranged, classified and suitably related to each other and to the whole, the procedure is scientific.

### FAITH A NECESSARY TOOL

And so an individual may proceed in a scientific way to learn of God, His existence, His attributes, His ways. But first of all he that would do this must believe that "God is and that He is a rewarder of them that diligently seek Him," so declared Paul the Apostle. (Heb. 11:6.) Here then we have pointed out to us a necessary tool. It is faith. We must believe in the existence of God. But faith is a tool not unfamiliar to the scientist. In our talk No. 3 we discussed the necessity of faith in science and in human affairs generally. Our primary spiritual tool is then of the same nature as the fundamental tool in scientific research. It is used in a different realm, that is all.

But suppose you say "I cannot believe, I have tried but can't. What then?" I reply by asking another question: Are you sure, very sure that you tell the truth? I am ready to believe that you may think you are telling the truth, but you know it is very easy to be mistaken.

For most of us life is such a humdrum affair, we are so absorbed in the things of daily life, we exert so much effort in the struggle for existence, that we really give very little time, thought or effort to things that do not daily concern us in our activities. Again, we are so prone to procrastinate, to put off until tomorrow. One humorist stated this habit by saying "we never do today what we can put off until tomorrow." In matters of religion very many

people have this "tomorrow" attitude. Further, there are large numbers whose circumstances in life are so unfavorable that they have become soured and refuse to try to believe.

And so I wonder, friend, when you assert that you can't believe whether you have really tried. Have you truly made diligent effort? You must admit that to know God, if He actually exists, is to possess knowledge of priceless value, to have a gem of matchless worth. Do you know any science? If so, do you not discover therein an index finger pointing to a super-intelligence? Even if you have never studied any science have you never discovered, as you looked out over the vast reaches of nature, any evidence of an intelligence higher than that of man's? Have you ever made any attempt to give a satisfactory explanation of creation? Or have you just accepted creation as you found it, "closed up the windows of your soul" and assumed an attitude of indifference to it all?

I call your attention to the fact—and I think you will admit it is a fact—that in every normal human heart there is deeply implanted an imperishable feeling—it may be quite indefinable—that above and beyond us all there exists a Power, a Something that has made it possible for us to be, to exist. I freely admit that in our hey-day we may be unconscious of this feeling. But are there not moments in the life of everyone when it wells up into consciousness? Yes, if we can believe the testimony of those who have spoken.

## TESTIMONY DEVELOPS FAITH

But, friend, suppose we take you at your word. You do not believe. Then I ask are you willing to try to believe? As an open-minded investigator you will probably answer yes, if I will point out a reasonable way. This I shall undertake to do. First of all then let us sincerely and honestly carry on the investigation. You would like to believe. In any case you want to learn the truth. I have a friend who was once called into court as a juror. Before the trial he knew nothing about the character of the evidence but he was acquainted with the prisoner at the bar. Most certainly this prisoner could not be guilty of the things charged. He would stake his life upon that. The trial opened; the evidence was unfolded link by link. The farther it progressed the more astonished my friend became. In the end he voted for conviction. The evidence was overwhelming. His belief in innocence became a certainty of



guilt. It was the testimony of reputable witnesses that produced the change.

And so my doubting friend look about you. Do you know any reputable people who declare they know that God lives? Do you know any others whose lives are so saint-like that they are radiant with sunshine and whose very presence is a benediction? Well, does not the fact that there are such people lead you to believe that there must be some influence that touches their lives and not yours? You do not feel as they feel. There is a sweetness about the life of a saint that you do not taste. You believe this.

### SERVICE A METHOD

Then take the next step. We are entering the realm of spiritual things. We can still be scientific in method while investigating spiritual matters. So having assented to look for facts in the spiritual realm let us cast about for guide signs. We soon find them. Jesus said, "If any man will do his will, [the will of the Father] he shall know of the doctrine, whether it is of God, or whether I speak of myself." (John 7:17.) A positive statement this. And it was made not only unto the few who heard it at the time, but unto all men in all time. And so this declaration is made unto us, though spoken by Jesus nineteen hundred years ago. The method indicated is simple, it is direct. But is it sure of results? Jesus warned his disciples to "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit." (Matt. 7:15-17.)

So now we are authoritatively instructed in how to proceed. And the way indicated is strictly scientific. We are to examine, to experiment, to test and thus to prove. But is the method reliable? Has it ever failed? Perhaps we want to be satisfied on these points before we begin the experiment ourselves. A cursory observation quickly convinces us that the fruits of the religious tree are good. The testimony of reputable men who have done the will of the Father is reassuring. So far then all seems well.

### PRAYER A TOOL

Looking for further guide fingers we find one in the New

Testament. "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:5-6.)

But you may say frankly that there is no certitude in James' declaration. This is true, for results are conditioned upon an unfaltering faith. But I call your attention to the fact that it is possible to get this faith, as many reputable people have testified. No efficacy in prayer? You may doubt it, but how can you do so after a careful examination of the evidence?

Thousands upon thousands of reputable men and women in our own time—perhaps you are personally acquainted with many of them—testify to the efficacy of prayer. The testimony in a trial court of almost any two of them to the effect that they saw the prisoner commit the murder of which he is charged would send him to a death chamber. It is upon the evidence given by reliable witnesses that convictions in all trial courts are obtained. In all ages of history the highest value has been placed upon testimony. Personally, I have never seen Europe. Have you? But we do not doubt the existence of Europe. Human testimony has convinced us to the point of certainty. So we do accept testimony as an instrument of developing faith and knowledge.

## LOVE A TOOL

But we are not dependent wholly upon the testimony of others. The strongest evidence of all is our own experience. "Pure religion and undefiled," said the Apostle James, "before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.) In these words and in those of Jesus, quoted a few minutes ago, promising him that will do the will of the Father that He shall know of the doctrine, we have God's way indicated to us of how we can know that he is. And the will of the Father, as revealed to us by Jesus Christ, is "To love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22:37-39.)

Here then we have the tools—faith, love and prayer. The

methods are pure living and unselfish, devoted service. These are the tools and methods God has given to man. And anyone who will properly use the tools and carefully follow the methods, will never be disappointed. In him will burn the spirit of testimony and like the saints of the past and of the present, he too can truthfully say "I know that God lives."

Is there a life beyond the grave? We shall speak to you on this topic next Sunday night at 9:30, Standard Mountain time. I thank you; good night.

# SCIENCE AND IMMORTALITY

*Address Over Radio Station KSL, Sunday Evening, May 31, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints  
Salt Lake City, Utah*

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*Published by the Church*

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No. 9

Radio Friends, last Sunday evening we discussed with you the problem of how to learn of the existence of God. We named the tools and indicated the methods necessary to use in the acquisition of this knowledge. On the basis of human experience, as revealed by dependable testimony, we gave the assurance that the proper use of the tools and a conscientious observance of the methods would bring the desired knowledge. Thousands upon thousands of sane, intelligent men and women both of the past and of the present have testified to the correctness of this statement.

And the denial of the atheist, or even your own doubts, if you have any, do not alter the facts in the case. The plain truth is that God has revealed Himself to some of His children and, as we showed last Sunday evening, He has provided tools and methods that any normal person may use, with results that are certain, results entirely satisfactory to the individual. But we must always keep in mind the fact that the precious knowledge we seek can be acquired only through effort, effort commensurate with the value of the knowledge itself. Is this not reasonable, logical? Then let not the listless, the indifferent, the faithless, the cold and hard-hearted, the stiff-necked, the mocker—let not any such be so foolish as to imagine God will favor him with a testimony until meat worthy of repentance is brought forth.

## WHY THERE ARE DOUBTERS

We have then an explanation of why there are so many doubters and atheists. Oh the natural man is more or less indolent,



a lover of ease. In the days of his prosperity he is likely to be proud and forgetful of his dependence on God. In the days of his adversity he may have forgotten really how to pray and perchance lacks the strength to persist in true repentance. Or, unclean habits and unworthy conduct make it impossible for him acceptably to approach God. Faith and prayer and love, instruments necessary to be used in finding out God, are unknown to his awkward hand. And he does not develop the necessary courage and persistence to learn how to use these instruments properly. So of course there is failure, there is doubt, there is atheism.

But God is good. He is merciful though just. We are His children, and He loves us with the love of a perfect father. We may go to a doubter's grave, yea even to the grave of an atheist. But unless our hands have dripped with the blood of the innocent we are not lost. This important knowledge was proclaimed again to the world by the modern prophet, Joseph Smith. Mortal life is only one stage of our existence. We lived before we came to this earth; we shall live after we leave it. Such is the doctrine of the Church of Jesus Christ of Latter-day Saints. According to this view our lives are eternal. Saints or sinners we may be in this mortal life, but we all shall continue to live when we pass beyond.

### OPPORTUNITY WILL RECUR

Now the point I want to make is that the opportunity of finding out God is not confined to this life alone. It will recur in the life beyond the grave. So he whose mind is so darkened in mortality that he cannot see God does not forever lose his chance. His failure here will doubtless handicap him, but unless he sins so grievously that he becomes a "son of perdition," he will have opportunity in the life beyond the grave to serve God and know Him.

In expressing this view I am perhaps for the first time in this series of talks stating a characteristically "Mormon" view. But doesn't it occur to you that it is a reasonable view? You know I would have great difficulty in believing God is just, if the only opportunity of winning His favor, of being saved in a state of happiness, were confined to mortal life. Christians believe, certainly the most of them do, that life is eternal. And eternity is a very, very long time compared with the exceedingly short moment of mortal life. When we remember the conditions under which

this life is lived, could we think of God as being loving and just if the only opportunity of repentance, if the only opportunity of demonstrating our worthiness to an eternal life in a happy state were confined to this life? Does justice require that the ordinary, poor, weak mortal sinner shall forever suffer the torments of the damned because his sight was so dimmed in mortality that in his dark surroundings he could not see God? To me it is reasonable to expect that opportunities for so living as to please God will recur beyond the grave. But even so we are not relieved of the obligation of seeking God in this life. We cannot pass up opportunities with impunity.

You may say this is dogmatism. If it is, I hope you will grant it is reasonable, and not offensive, dogmatism. I certainly want to avoid speaking offensively. Yet I shall try to speak the truth, the truth as I understand it.

### LIFE BEYOND THE GRAVE

I have just spoken in a matter-of-fact way of a life beyond the grave. Is there any such thing? Many people deny that there is. Many others are indifferent to the question, having developed a philosophy that gives little or no concern to such matters.

Now, so far in this series of talks we have been considering the question as to the reasonableness of a belief in God. In fact we have come to the conclusion that there is a God and that He has provided a way by which man can gain a sure knowledge of His existence. Thus many people have testified, and can truthfully testify that they really know that God lives. They have entirely passed the stage of doubt.

Of course a corollary to the proposition that God lives is that there is a life beyond the grave. But what evidence have we that this is really the case? Our students will naturally want to know what science has to say to this proposition. Many of them argue that science denies it.

Now I might repeat at this point a statement I made in a previous talk. There are people whose faith in God and in a future life is so strong that they really know with a surety. Doubt has no place in their minds. It is wholly unnecessary to discuss with them the reasonableness, or the evidence of these things. Needless to say, however, that these people are in a minority. And of course I am not asking them to listen to me. My purpose is to

discuss these questions with young people who want some evidence upon which to base their faith, evidence that is considered good from a scientific point of view.

## DR. COMPTON'S DISCUSSION

So out of consideration for them let me beg the indulgence of you all while I quote and paraphrase freely from an address on "Life After Death," published in pamphlet form by the American Institute of Sacred Literature, University of Chicago, and given some months ago by Dr. Arthur H. Compton, professor of Physics in the University of Chicago, 1926 Noble Prize Winner in Physics. The fact that he won this forty thousand dollar prize proclaims Dr. Compton as one of the great physicists of our time.

He was asked to discuss the question, stated in the title of his address, with a group of college students like those with whom, in imagination, I am talking. These students wanted Dr. Compton to tell them what science had to say relative to the question of life after death. So, among other things, he said: "The seeker after religious truth asks earnestly whether science has an answer to its vital problems: Is there a God? What about a man's soul? Does death end all?" \* \* \* "In discussing the problem of immortality it is not my purpose," he said, "to draw conclusions but rather to present the meager evidence science offers. Science does not supply a definite answer to this question. What is it that dies? Each person, or each organism dies; but the race or species lives on unless some world-wide accident occurs which makes the species extinct."

"The biological center of life is the germ cell, and this, with divisions and subdivisions, grows and lives forever. What the fruit of the apple is to the seed, the body of the man is to the germ cell. The apple may decay, but the seed grows into a new tree, which flowers and begets new seeds. The fruit and the tree will pass away, but there is eternal continuity of life in the cells which develop from seed to tree to flower to seed, over and over again. It is thus because we concentrate our attention upon the tree or the fruit that we say the end of life is death. These are merely the outer wrappings, the hull which surrounds the living germ. Biologically speaking, life, whether it be of an apple seed or of the germ cells of man, is essentially continuous and eternal." But, he says, this is not the kind of eternal life in which we are interested.

"To the question what will happen to me when the hull [body] decays science has no direct answer to give. We are concerned with our consciousness, mind, or spirit, which is not material and regarding which physical science does not directly concern itself. If we are to tell what is the fate of consciousness when the body dies, we must know what the relation is between body and mind."

## THE BEHAVIORIST'S VIEW

"Now certain psychologists suppose that thought is a function of the brain and results from some chemical or physical action in the brain. And when the brain dies consciousness is destroyed. But to the large majority of thinking people molecular changes in the brain are inadequate to explain mental phenomena, for example freedom of choice."

"If we enjoy freedom of choice—and we think we do—it follows that one's thoughts are not the result of molecular reactions obeying fixed physical laws. For if they were, one's thoughts would be fixed by the physical conditions, and one's choice would be made for him. Thus, if there is freedom, there must be at least some thinking possible quite independently of any corresponding cerebral process. On such a view it is possible that consciousness may persist after the brain is destroyed."

"That there is some correlation between the brain's activity and mental processes is, however, evident. This is frequently assumed to imply that thought is produced by cerebral activity. If this is the case, destruction of the brain would result in cessation of thought and consciousness. Professor William James of Harvard, has, however, called attention to the fact that the observed correlation is equally consistent with the view that the function of the brain is to transmit the thoughts from a non-physical thinker to the body of the organism. On this view the brain would correspond to the detecting tube of a radio receiver, without which the outfit will not operate. Stopping the sound by destroying the tube would not imply the destruction of the ether waves which carry the music."

"An examination of the evidence seems to show that the correspondence between brain activity and consciousness is not very close. It is said to be impossible to distinguish the physical condition of the waking brain from that of the sleeping brain, though the difference between the two states of consciousness is very great."



Dr. Compton here quotes from Prof. Bergson's book entitled "Mind—Energy" in which proof is offered that "There is infinitely more in a human consciousness than in the corresponding brain," and that "the mind overflows the brain on all sides, and cerebral activity corresponds only to a very small part of mental activity."

Professor Compton continues: "That consciousness must die with the body is thus logically required only if we adopt the mechanistic viewpoint that a definite thought is the result of an equally definite physical change in the brain. The seeming fact of free will makes this viewpoint appear highly improbable. It seems rather that our thinking is partially divorced from our brain, a conclusion which suggests, though does not prove, the possibility of consciousness after death."

Professor Compton next considers the value of consciousness to an organism and says: "From a biological point of view consciousness appears in animals to enable them to compete more successfully in the struggle of life. That is, consciousness is the servant of the organism. From this point of view we should expect an efficient evolutionary process to bring about the cessation of consciousness with death."

### AN ALTERNATIVE VIEW

But he writes, "There is an alternative point of view, equally tenable, pointing to the opposite conclusion. This is that the evolutionary process is working toward the development of conscious persons rather than of physical organisms. The old-fashioned evolutionary attitude was that the world developed as a result of chance. More recent thought has found this view increasingly difficult to defend. To the physicist the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us." To the physicist, the chemist, the paleontologist, the facts of the situation, "strongly suggest that the evolutionary process is not a chance one but is directed toward some definite end. If we suppose that evolution is directed, we imply that there is an intelligence directing it. It thus becomes reasonable to suppose that intelligent minds may be the end toward which such an intelligent evolution is directing it. In such a case we should not look upon consciousness as the mere servant of the biological organism but an end in itself."

Further, he says, "If in the world-scheme conscious life is the thing of primary importance, the thoughts of man \* \* \* are perhaps the most important things in the world. On this view we might expect Nature to preserve at all costs the living souls which it has evolved at such labor, which would mean the immortality of intelligent minds."

### DR. COMPTON'S CONCLUSION

And then in summary he says: "This is about all present-day natural science tells us about immortality. There are many if's and but's. While according to the mechanistic view the mind could not survive the brain, the evidence seems against this view, and no cogent reason remains for supposing the soul [spirit] dies with the body."

In conclusion Professor Compton says: "We found strong reasons for believing that man \* \* \* is of extraordinary importance in the cosmic scheme. \* \* \* What would we say is the most important thing about a noble man? Not the strength of his body, not the brilliance of his intellect, but the beauty of his character. It takes a lifetime to build the character of a noble man. The exercise and discipline of youth, the struggles and failures of maturity, the loneliness and tranquility of age—these make up the fire through which he must pass to bring out the pure gold of his soul. Having been thus perfected what shall nature do with him? Annihilate him? What infinite waste!"

And Dr. Compton concludes: "Speaking now not as a scientist but as a man to man, how can a father who loves his children choose to have them die? As long as there is in heaven a God of love, there must be for God's children everlasting life. This is not the cold logic of science but the warm faith of a father who has seen his child on the brink of death."

Yes, science gives no positive answer but reason, hope and faith tell us there is a life beyond the grave.

At this hour next Sunday evening we shall continue a further discussion of this subject. Good night, all.

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# LIFE BEYOND THE GRAVE

*Address Over Radio Station KSL, Sunday Evening, June 7, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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*Published by the Church*

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NO. 10

Radio Friends, "If a man die shall he live again?" (Job 14:14). This question has probably been uppermost in the minds of men during all the centuries of their earthly existence. In the Ingersoll lecture at Harvard University in 1929, Dr. MacKensie stated, "The belief in personal immortality is found to have been universal in human history, which would seem to imply that it arose spontaneously and inevitably from the very structure and operation of the human mind."

Part of our talk last Sunday evening was devoted to a discussion of this topic. We quoted freely from an address by Prof. A. H. Compton, on "Life After Death" who, as a physicist, considered the scientific evidence bearing on the question.

## THESE TALKS FOR STUDENTS

Now in order that you may not misunderstand me, it is probably well that I state again that these talks are prepared primarily for students, for young collegians who are in the questioning mood, whose methods of training require them to examine critically every question of discussion and to accept as true only that for which the evidence is convincing. They are acquiring, or have acquired, the habit of treating questions of religion as they treat questions of history or of science—they call for the evidence. This is the explanation, therefore, of my efforts to challenge the attention of their intellects, to show the reasonableness of the fundamental propositions of religion relative to the existence of God and a future life.



These students are generally inclined to give attentive ears to what outstanding scientists have to say, to what science itself has to say, bearing on these as well as on other questions. I have, therefore, summoned scientists and leading thinkers to my aid and propose doing so in subsequent talks.

And the Church that I represent, the Church of Jesus Christ of Latter-day Saints, permits me to do this. I was born and raised in the Latter-day Saint Church. And I have been taught all my life that the Church accepts all truth—truths of science, truths of philosophy, truths from every source. The Church, therefore, welcomes the efforts of the research worker, of the truth seeker, and of anyone who, in the real spirit of science, tries to discover truth. All my life I have been taught the doctrines that the "Glory of God is intelligence", "that a man cannot be saved in ignorance," that to please God we should strive to become like Him, that is, cultivate the virtues we attribute to Him, that progression, both here and hereafter, is the privilege and duty of man, and other similar doctrines. Hence the Church believes in education, education for adults as well as for youths. It stands for schools, colleges, universities, it stands for the development of all truth.

I feel at liberty, therefore, to present in an open-minded attitude, the views of teachers, scientists, and philosophers, in a consideration of our topics. Be it understood, however, that this does not necessarily mean an endorsement of these views. Some of them are presented for the sake of discussion. Our students will expect frankness in our discussions. They want consideration given to the negative side of our topics. They are always interested in hearing from great scholars.

## SCIENCE CANNOT ANSWER

Now to return from whence we digressed. According to Prof. Compton science has no certain answer to the question "If a man die shall he live again?" Be it admitted, however, there are many scientists who answer "No" to this question. Also there are many other scientists, some of them the greatest, who positively declare they believe so. Of course the plain truth of the matter is that science cannot answer this question. We must not forget this fact. The question lies outside of the reach of the tools and methods of science. One of the greatest physicians of his day, Dr.

William Osler, delivered the Ingersoll lecture at Harvard University in 1904, entitling his address "Science and Immortality." He concluded that "on the question of immortality, the only enduring enlightenment is through faith. \* \* \* The man of science is in a sad quandary today. He cannot but feel that the emotional side to which faith leans makes for all that is bright and joyous in life. Fed on the dry husks of facts, the human heart has a hidden want which science cannot supply, and hinders rather than promotes harmonious mental metabolism." Hence any atheist who asserts there is no life beyond the grave makes an unscientific statement. He does not know, he cannot know, the possibility of proof is beyond him. At best he can be only an agnostic, a doubter. Of course we must admit that many facts seem to give support to the claim that death ends all. But a careful examination of all the evidence leads many of our most scholarly witnesses to vote "Yes" on the question "if a man die shall he live again?" To them, in the light of all the facts, an affirmative view is the more reasonable.

### HARVARD LECTURESHIPS

There are two lecture foundations in Harvard University that provide lectures annually in the religious field, the Ingersoll Lectureship on Immortality and the Noble Lectureship on the teachings and influence of Jesus. Outstanding scholars from American and abroad are invited to deliver these lectures. In 1929 the Noble lectures were given by Dr. W. B. Selbie, a noted English scholar. His six lectures were published by the Harvard University Press in a book entitled "Religion and Life." I beg your indulgence while I quote freely from Chapter 6 of this book, which discusses the subject "Eternal Life."

Dr. Selbie considers this question from the standpoint of reason and modern scholarship. But like other scholars he admits that the question of individual immortality is in the realm of faith and beyond the limits of material science, though he does not omit an examination of scientific material.

I quote from Chapter 6 as follows: "The scale on which a man's life is drawn determines not only his destiny in the future, but also his capacity for living this life in this world as one who has a soul above those things which perish with the using. As St. Paul says of Christians generally, 'We look not at the things

which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.' In other words, 'we walk by faith, not by sight.' \* \* \* Faith is the only key which will open the door of eternal life. Therefore it is true that faith is more than merely intellectual. It is not opposed to reason, but it builds on a foundation laid by reason, what reason itself could never build." After some developments of this thought Dr. Selbie goes on to say: "Apart, therefore, from all the superstitions and vain imaginations which have gathered round it, man's belief in eternal life still holds the field as a natural corollary of any interpretation of personality which finds in it more than mere physical mechanism. This conclusion, however, is by no means universally accepted. Modern science has raised the whole question of human survival in a new form, and the problem has become almost more intriguing than ever. \* \* \* Is survival under any conditions thinkable or possible? On the one hand there are those who have revolted from the crude popular conceptions of heaven and hell such as still obtain in many churches, and have abandoned any hope of a future life at all. On the other hand there are those, and they are now a vast majority, whose materialism is far more deep-seated and persuades them that a man's life begins and ends with his body. When his body dies the man himself ceases to be." After elaborating on these ideas Dr. Selbie then writes:

#### BELIEF IN A FUTURE LIFE WIDE-SPREAD

"When an eminent man of science declares that his chemical or biological researches justify him in saying that there is no God and no future for man, he is going beyond his book. It may be quite true that his researches do not discover for him either God or immortality. In the nature of the case they could hardly be expected to do so. But to build upon this failure a theory of the universe which excludes these as possibilities is not a scientific proposition. \* \* \* In dealing with the problem of immortality the first point that concerns the scientific observer is the fact that the belief in a future life in some form is primitive, wide-spread, and practically holds the field. \* \* \* By itself, however, this proves little or nothing. \* \* \* Matters of this kind cannot be settled by any process of counting heads. \* \* \* But the belief is

ingrained, if not instinctive, and it has resisted successfully a host of antagonistic forces. As such, therefore, it may be regarded at least as a working hypothesis, the value of which has been very great in the development of human life and thought."

Dr. Selbie next pays some attention to the "very remarkable and pertinent contribution to this discussion," made by modern psychology and at length remarks that "one of the fairly assured conclusions of modern psychology is to the effect that if the body affects the mind, the mind effects the body even more powerfully. There is also not a little evidence that goes to indicate a certain independence of the mind, and from the mind's independent action it is not a far cry to its independent existence." Concluding this part of the discussion Dr. Selbie says "The fact remains that neither psychology nor physiology give any real grounds for the materialism which is so often based upon them. The deepest analysis of mind and its operations leaves us with mind itself an independent entity and with a mental world as real as the material."

Next, he says "Modern physicists reach a similar conclusion on quite different grounds. Rejecting all materialistic and mechanistic interpretations of nature, they find in nature itself mental qualities like purposiveness, and so recognize that it is only intelligible in terms of mind."

### WHAT IS MIND?

"What is mind?" Dr. Selbie then asks. After some discussion of this question he says: "The self or soul [spirit] is a reality. It is organic to the body and to the physical world generally, but its function there is creative and regulative rather than merely subordinate. Modern psychological research has abundantly demonstrated the immense power of the mind over the body; there seems almost no limit to it, and although we have little or no direct evidence of the existence and action of souls (spirits) apart from bodies, the hypothesis that such existence and action are possible is one that solves more difficulties than it creates, and has at least a sound basis in facts."

Turning next to creative processes he quotes the great English biologist, Prof. J. Arthur Thomson, as saying that "Only a system with order and progress in the heart of it could elaborate itself so



perfectly and so intricately" and then argues "That purposiveness is a quality of mind or personality. It is that which we know in ourselves as our most eminent characteristic, and to find it in the universe is to find that the universe is only interpretable in terms of a supreme mind or personality. If it is a machine working efficiently and for ends, then like every other machine it has behind it mind. If, then, man is organic to the universe, and if, as is obviously the case, he too has been the subject of a long and intricate developmental process, it is only reasonable to assume that this process does not stop with his body."

"Indeed, so far as his physical organism is concerned, there is reason to suppose that man's development has already reached a term, and that further progress will only be along the lines of his higher nature, i. e., of his moral and spiritual personality. In this regard, it doth not yet appear what we shall be." This doctrine of progress will sound familiar to Latter-day Saint people who may be listening to this talk, for it is in harmony with the Church doctrine of man's eternal progress.

Dr. Selbie goes on to say "God has set eternity in our hearts and only in eternity can we reach the full development of our higher selves." Next he says "The conclusion that there is a spiritual reality underlying the world of nature and finding expression in human lives, while philosophically justifiable is really inaccessible to science. It cannot be reached by any process of analysis, observation, or experiment. It belongs to the unobservable, and for this reason is easily relegated to the region of the unreal and impossible. There is, however, no scientific warrant for any such conclusion." To our students and young scientists this last statement is especially commended.

Quoting the Dean of St. Paul's Dr. Selbie writes, "The naturalistic arguments against a spiritualistic interpretation of nature are certainly formidable. Briefly, the best answer to them is to remind opponents that without the free and creative activities of the mind there could be no naturalism."

"For many, however, such a purely speculative position will not suffice. They require something more concrete in the way of proofs based on evidence before they can believe in anything so difficult as Immortality. Hence the prominence given in many quarters to spiritualism."

## THE SPIRIT SURVIVES DEATH

That the spirit survives the process we call death, he says, "becomes the more evident when we discuss the question in terms of that wider view of the universe which we can only call spiritual. If, as is now very generally agreed, the purely mechanistic and material conception of the universe must be abandoned, it is difficult to see that any stopping-place is possible short of the full theistic view of things. This conclusion very closely affects our view of things." And this leads into the theological realm, he says.

Then Dr. Selbie concludes: "In Christianity, there is revealed a God whose relations with men are based on a high conception of the intrinsic worth of human personality. In God's sight there are values here which are worth preserving, and it is unthinkable that the God who created them will ever suffer them to perish. \*

\* \* \* Nothing can shake our conviction that the highest life we know here is but a dim shadow and foretaste of a far higher and more glorious life hid with Christ in God. This is neither egotism nor delusion. It is a conclusion not without warrant both in modern science and modern philosophy.." This conclusion then, all must admit is at least reasonable.

"Here, then," says the Doctor, "is the conclusion of the whole matter. We are such stuff, not as dreams are made of, but as life is made of. The ultimate reality is life, and a life that is persistent and undestructible. It knows and lives by change. But only that which is mortal in it decays. There is a seed in us of the immortal, eternal, and invisible, of whose growth and fate we can only speak in symbol and metaphor and with bated breath. 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.' " Thus speaks faith, but faith justified by sound reason.

And so with eyes of living faith many real Christians see with Longfellow:

"There is no Death! What seems so is transition;  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call Death."

At this hour next Sunday evening I shall continue a discussion of the question "If a man die shall he live again?" Thanks to all and good night.

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# "IMMORTALITY AND FAITH"

*Address Over Radio Station KSL, Sunday Evening, June 14, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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*Published by the Church*

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No. 11

Invisible auditors, have we shown in the talks of the last two Sunday evenings that it is reasonable to believe in a life beyond the grave? If you accept the written testimony of scholars and thinkers which we adduced you will answer, Yes. Of course a very great deal of the same kind of evidence could be cited but the conclusions would be the same. Science, it was stated, can give us no positive answer. And this was to be expected, for we are dealing with a subject that transcends the limits of science. But since appearances indicate that death ends all, it is at least comforting to the believer to know that science cannot destroy his faith in a future life by showing that his faith is unreasonable. On the other hand, the facts of nature, when examined critically, furnish good ground for his faith. Our friend, the student, will be interested in learning that this is a fact.

## INGERSOLL LECTURES ON IMMORTALITY

During the last thirty-five years the question of Immortality has been annually discussed at Harvard University in what is called the Ingersoll lecture. This endowed lectureship was established by Miss Caroline Haskell Ingersoll, in accordance with the wishes of her father, to provide one lecture each year on the subject of the "Immortality of Man."

So an able scientist, philosopher, or thinker has been called to Harvard year by year to lecture on this subject. It has been discussed, therefore, from many points of view, but the conclusions are practically all the same, which are these: in the light of all the evidence immortality seems to be very reasonable, faith in it is based upon a rational foundation. Dr. MacKenzie, the Ingersoll



lecturer in 1929, said: "The whole movement of science is again compelling men to reconsider the position of the conscious mind of man in the physical universe. The system of nature is far more intricate, more varied in its constituent elements, more subtle in its total structure, and the mind of man has a place in it more deep and more powerful than was pictured in the cosmic prison which was present to the imagination of men like Huxley and Spencer. \* \* \* Man has refused to believe that the dead world can swallow up, destroy, abolish its interpreter and its lord. So at least has the whole moral and religious history of man in substance proclaimed."

Further on Dr. MacKenzie says, "The belief in immortality has been essential to the discovery and pursuit of moral ideals and values, which constitute the peculiar substance of human experience." He then proceeds to show the correctness of this proposition.

He closes his able and convincing address in these words: " 'One who loves life at all is forever becoming more deeply involved in it; and the self-conscious lover of life cannot otherwise than will his own continuous existence.' These most significant utterances of Prof. Hocking are for me significant, not because they attempt to prove immortality, but because they arise above argument, and in the name of human nature itself triumphantly assert it. They reveal the idea and the belief as seated in and working at the fountal sources of our life where man wills 'his own conscious existence,' where he sees death 'falling outside' the real center of his being. Long ages ago \* \* \* the very same mental processes were at work which at last reached their full measure of deliberate operation in the highest forms of science and philosophy. The masters of the search for truth have been able to deal with the problem of immortality because the power to conceive of it and the passion to possess it were inherent in the mind of the race; and the consciousness of man's immortality has been and is as necessary to his art and his science, his virtues and his vices, his fears and his hopes, as any other endowment of his mind or impulse of his heart."

### PROFESSOR JOHN FISKE'S BELIEF

John Fiske, one of Harvard's brilliant professors of fifty years ago and more, writing on the destiny of man ["The Destiny of Man," page 108] said: "It is not likely that we shall ever succeed in making the immortality of the soul a matter of scientific demon-

stration for we lack the requisite data. [And we still lack it.] \* \* \* But the materialistic assumption that the life of the soul ends with the life of the body is perhaps the most colossal instance of baseless assumption that is known in the history of philosophy." This was written fifty years ago. And it expresses the truth today, as it did then. Prof. Fiske went on to say: "With his illegitimate hypothesis of annihilation, the materialist transgresses the bounds of experience quite as widely as the poet who sings of the New Jerusalem with its river of life and its streets of gold. \* \* \* We live in a world of mystery, at all events, and there is not a problem in the simplest and most exact department of science which does not speedily lead us to a transcendental problem that we can neither solve nor elude. A broad common-sense argument has often to be called in, where keen-edged metaphysical analysis has confessed itself baffled." After further discussion of some of the facts of nature Prof. Fiske declares: "For my own part, therefore, I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work." These words were written 50 years ago.

Harry Emerson Fosdick, giving the Ingersoll lecture in 1927, said: "My belief in life eternal springs out of the haunting faith which Ralph Waldo Emerson put into words characteristically compressed: 'What is excellent, as God lives, is permanent.'" \* \* \* "There is something," he says, "so profoundly inadequate about this mechanistic philosophy that the mind refuses permanently to stomach it. For personality, as we experimentally know it, is not a powerless, inoperative consequence of manouversing atoms. Personality is effectively causative. \* \* \* Most of all, however, man's impatience with materialistic philosophies is caused by his inward sense of values, his imperious conviction that in goodness, truth, beauty and love, he has priceless treasures which give to existence all its meaning."

### DEAN BROWN'S STATEMENTS

In the 1920 Ingersoll lecture Dean Charles R. Brown of the Yale University Divinity School discussed the subject under the title of "Living Again." I make several quotations from his lecture. After discussing various claims put forward by spiritists and others who profess to communicate with spirits of the departed, Dean Brown remarks: "The hope of a continued existence be-

yond the grave is still a venture of faith. \* \* \* I rest my own confidence," he says, "in the life to come mainly upon these two great faiths, my faith in man and my faith in God. \* \* \* I believe in the validity of human desire at its best. Can anyone name a single human desire which is normal, wide-spread and persistent which does not have standing over against it a corresponding satisfaction? If all men hunger there is food for them. If they all want to breathe, there is air in abundance. If they all have the instinct of sex, there is another sex standing over against them with corresponding instincts. If they all have the desire for knowledge and the taste for beauty, there is an ordered, intelligible universe and a world rich in beauty awaiting the approach of these finer faculties. \* \* \*

"Now the desire to live on after death and to have those we love live on is normal. I have it, you have it. \* \* \* It is wide-spread—the sun never sets upon that empire of hope. \* \* \* And the desire persists from age to age, knitting up the centuries into a mighty trust that humanity will not go down in final defeat before the physical experience which men call death. Why not trust the integrity of the universe here? Why not credit the veracity of this normal, widespread, persistent desire of humanity when it is at its best?

"It may be objected that the desire for future life is not universal, that there are those who express a positive distaste for endless existence, who find relief in the thought that 'after life's fitful fever' man sleeps well with no disturbing prospect of an awakening. But may not this professed reluctance to live on endlessly be merely the natural and wholesome reaction from the sort of future life pictured by a conventional and narrow-minded piety?

"How empty and shallow the heaven to which we have often been asked to look forward! A heaven of untroubled bliss with nothing to achieve, and nothing to anticipate; a heaven freed from suffering indeed, but freed also from the struggle of which suffering is born; a heaven in which there is nothing to do but to enjoy year after year, æon after æon, a monotonous eternity.' From all such heavens Good Lord deliver us!"

#### PRESIDENT HARPER'S IDEA OF HEAVEN

Relative to the nature of heaven may I quote another interesting statement made this time by Dean Shailer Mathews of the

University of Chicago Divinity School and published by The American Institute of Sacred Literature, Chicago, in a pamphlet entitled "Life After Death." Dean Mathews wrote: "As a child I used to believe that I should [in heaven] play a harp forever with a crown on my head. Later I feared I should feel a good deal of ennui before eternity was over. President William Rainey Harper, [of the University of Chicago] when he faced death \* \* \* tried to reconcile himself to stopping in the midst of an extraordinary career by saying, 'There must be some work for me to do over there.' His idea of heaven was an opportunity to be of service of some sort." How familiar such an idea of heaven to Latter-day Saints!

Further on in his paper Dean Mathews says: "Now, of course, it is perfectly true nobody can prove that, but you can take your choice as to whether you live in a universe where personality—evolving forces are at work or whether you live in a universe where all you have is chemistry, mechanics and mechanism. Religion says that immortality as a personal experience is an element in this working hypothesis." Dean Mathews, therefore, votes decisively for the reasonableness of a belief in immortality.

#### DEAN BROWN CONTINUES

Returning to Dean Brown's Ingersoll address may I further quote: "It is life we want, but it must be life which is life indeed, life abundant, life eternal, if it is to command our desire." In other words it must be the type of life that Jesus said he came to bring: "I am come that they might have life, and they might have it more abundantly." (John 10:10.) "The life of one dimension, namely length," Dr. Brown goes on to say, "even though that length were endlessly prolonged would not enlist our interest. The life desired must have in it the height of unflagging and unfulfilled aspiration, the breadth of interest and of action made possible by growth and advance, the depth of conviction and of purpose needed to sustain this fullness of being. There must be opportunity for self-expression in worthy action, for the interchange of finer forms of influence in a vast fellowship of souls, for progress in all those lines of development which bring the sense of worth and peace. When the future world is thus conceived we may believe that the number of those who would draw back reluctant to enter upon such a state would become negligible."



Dr. Brown quotes from Samuel McComb's book "Future Life in the Light of Modern Inquiry" as follows: " 'As the universe grows upon us in depth, in subtle refinement, in approximation to what we call spirit, the negations of materialism lose their weight, and the great idea is taking possession of many thoughtful people that not matter, but mind, is the ultimate reality; and that, therefore, not death but life is the last word and everlasting fact.' "

## JUSTICE REQUIRES IMMORTALITY

Dr. Brown then goes on with his argument as follows: "I believe in the life to come because I believe in God, the righteous Judge of all the earth. But has He done right if this life is all there is? Has He done right if vice and crime are to go oftentimes undetected and unpunished, if outraged virtue is not to be vindicated and rewarded? Has He done right if He leaves us with this mass of unreason and injustice upon our hands unexplained and unexplainable, unless there are further pages of human history to be unrolled and read in a world unseen? Has He done right if He leaves His own moral accounts with the race sadly in arrears? Has He done right where fidelity to duty has been burned at the stake, and tenacity of moral purpose has been broken on the wheel, while successful villiany has lived on mocking the appeal for justice?

"No man in his right mind can believe that He has. \* \* \* More than that, I am encouraged by the highest authority in history to believe that God is a Father. Could any man that is a father take his own children and thrust them away into eternal nothingness, if it lay within his power to keep them alive? \* \* \* How could He thrust away into nothingness generation after generation of believing and aspiring men and women in the very hour when they were looking up to Him in confident trust? \* \* \* If conscious and aspiring human souls are not to be kept in existence, \* \* \* what possible object can be named which the Author of the world order as we know it could have had in view?

"My faith in the validity of human desire at its best, my confidence in the integrity of the world order in meeting those desires with the appropriate satisfaction, and my trust in the reason and justice of Him who is responsible for the entire world process, are not offered as proofs that the dead shall live again but as considerations that must have weight—when we are making up our

minds as to whether we shall vote Yes or No on the question of living again."

May I close my reference in this talk to Dr. Brown's Ingersoll lecture with these words: "My faith [in a future life] is vastly re-enforced when I reflect upon the fact that Jesus Christ persuaded the sturdy, outdoor men, farmers, fishermen, peasants and the like, who had accompanied Him, that He was still alive after they had seen Him die upon the Cross. However it came about, Jesus Christ was more of a power along the streets of Jerusalem forty days after His death than He had ever been during His earthly career.

### CHRIST'S DISCIPLES CONVERTED

"Nothing is more certain than the fact that when those early disciples had seen their Master put to death by the Roman soldiers they went back to their fishing disheartened. So far as they were concerned, the Christian movement was at an end. 'We trusted that it had been He who would have redeemed Israel,' they said. But now He had been three days dead, and all their hopes were buried in the tomb of Joseph of Arimathea.

"And nothing is more certain than the fact that something occurred which changed those despairing and disbelieving men into radiant, triumphant witnesses of the Resurrection. They now went every where proclaiming their gospel of a Risen Lord, sealing their conviction with their blood. And I have not been able to find any cause adequate to account for that change of front on their part except the fact that Jesus Christ did triumph over death and was able to certify that fact to those who had accompanied Him. 'He showed Himself alive'—that was their brief, terse, sufficing account of the matter. It was that assurance which furnished the sufficing and enduring basis for the whole Christian movement there inaugurated.

"From that hour those early disciples faced the trials and the perils which fell to their lot undaunted. They took life as it came standing up, heartened and empowered by this robust faith, and quoting St. Paul, 'Though our outward man perish, yet the inward man is renewed day by day. Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory. We look not at the things which are seen, but at the things which are not seen; for the things which are seen are tem-

poral, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.'” (2 Cor. 4:16.) Thus end our quotations from Dr. Brown.

We referred in Talk No. 7, May 17, to the validity and value of human testimony. And from the standpoint of evidence of this character what fact of ancient history is better attested than the Resurrection of Jesus Christ? To refresh our memories on this matter may I not urge that we all read again the 28th chapter of Matthew, the 16th chapter of Mark, the 24th chapter of Luke, the 20th and 21st chapters of John, and Paul's testimony as recorded in the 16th chapter of First Corinthians.

In the light of this testimony how is it possible to deny the resurrection of Jesus Christ? We can do so, of course, by rejecting the testimony, by rejecting the New Testament. But is there any evidence that would warrant a reasonable person in doing that? None that I know of. My understanding is that historical facts compel us to believe that Jesus Christ did live among the Jews, as historical facts compel us to believe that Socrates lived among the Greeks.

And was Jesus Christ resurrected? All the evidence says Yes. Then, “If a man die shall he lived again?”

Next Sunday evening at this hour we shall briefly sum up the evidence that warrants, even if it does not compel, us in voting affirmatively on this question. Thank you all and good night.

# MEN OF SCIENCE AND IMMORTALITY

*Address Over Radio Station KSL, Sunday Evening, June 21, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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NO. 12

May I remind you, my radio auditors, that the last three Sunday evenings we have talked to the question, life beyond the grave. Is it reasonable to believe that there is such? We admit that some men say "No." But what does the evidence say?

In discussing this topic we have quoted more or less freely from the writings of outstanding scientists, philosophers and other scholars, whose views, when deliberately expressed, are entitled to attention. In the main, these men have not called upon revelation—the Bible—in support of their views. Our purpose was to find out what modern science and philosophy has to say about this question. Many in the student group for which my talks are primarily prepared will be greatly interested in their views on the question.

So we repeat what we said last Sunday evening—Science neither affirms nor denies the existence of life after death. Hence there is no foundation for atheistic assertions that science destroys any hope of a future life. This we can say positively, dogmatically, if you please. But philosophy asserts the reasonableness of such an existence. Indeed, both scientists and philosophers affirm that immortality is a logical requirement of purposiveness in the universe. No one seems able to explain how there can be any purpose in creation if death ends all—man is the acme of creation. If after the brief span of this life he goes out of existence then, as pointed out by our thinkers, tremendous waste is involved. And so, the logic of the situation, as well as other factors, has appealed to the



reason and to the heart of many men of science, among them some of the greatest, so they have been believers in God and a future life.

## TESTIMONY OF PRESIDENT BURTON

In October, 1924, the late Ernest Dewitt Burton, then president of the University of Chicago, delivered an address on "Religion and Education" in which he said Jesus was the world's greatest thinker in the field of religion. "The method," he said, "by which Jesus dealt with religion in his day is essentially one with that which the world has now in modern times discovered to be the best and only method of dealing with all problems that have relation to human life. In short, Jesus was the first great exemplar of the scientific spirit as the most enlightened men of science understand and practice it today. He faced facts squarely, made them rather than opinions, however ancient and honorable, the guide of his thinking and the basis of his action, set facts in relation to one another, penetrated beneath their surface to find their meaning, brought imagination into service, and to all that mere induction or deduction could prove added an estimate of values and a strong element of faith. Slowly the world is learning that this is the best way to think." President Burton added that "Jesus not only had the right way of thinking, but that he reached right conclusions, and realized an ideal of character than which we can think of no better."

The evidence shows that throughout the long period of the history of science many of its greatest representatives regarded Jesus in much the same light as did President Burton. On the authority of Bishop Frederick D. Leete's admirable book on "Christianity in Science" I present the following facts relative to the religious faith of leaders in the history of modern science. In the preface Bishop Leete remarks that "In view of the evidence at hand, only a small part of which can be presented in one writing, [there are 387 pages in the book] no one will deny that many good Christians have been scientists and many scientists firm believers in religion. \* \* \* The acts of the apostles of science and the relationship and service to religion of scientific workers deserves high praise. During the five centuries of the history of modern science no greater appeared than those enrolled beneath the banners of Christianity. Religion has trained, inspired, and crowned the greatest observers and discoverers."

## LEADERS IN SCIENCE ARE BELIEVERS

From chapter 8 on "Christian Men of Science" the following material is obtained. He asks "Whose are the figures which stand out as colossi on the headlines of scientific history? Are they those of atheists and scoffers, or is there sufficient ground for the claim that our most godlike knowledge comes from the most godlike minds? What a roll it is which \* \* \* bears inscribed upon it in letters of gold! Roger Bacon, Nicolaus Copernicus, Galileo Galilei, John Kepler, William Hunter, Robert Boyle, Blaise Pascal, Isaac Barrow, Isaac Newton, Gottfried Wilhelm Leibnitz, Carl von Linne, Joseph Priestley, John Dalton, Georges Cuvier, Humphrey Davy, Andre Marie Ampere, Michael Faraday, Joseph Henry, James Clerk Maxwell, David Brewster, John F. W. Herschel, Claude Bernard, James Young Simpson, Joseph Lister, Louis Pasteur, Lord Kelvin, and a host of others! Students of science will recognize these names as those of men who were the foremost scientists of their day, those to whom the development of science is due. Let us speak a little more of a few of them.

Copernicus, the great astronomer, is described as a man who was devoutly religious, full of faith and prayer. "He lived the life of a Christian, imitating his Master." It is said of him that neither his profound reverence for the Scriptures, nor his Christian faith was shaken by his discoveries.

Both Galileo and Kepler were men, it is written, of undoubted piety and religious faith. Pascal, famous for his mathematical ability and for his experiments in hydrostatics and pneumatics, during the latter years of his life devoted himself wholly to religion—writing and serving. Robert Boyle, whose name is familiar to every student of physics and chemistry, was a man whose "piety sanctified all his doings; it was not a theory, but a practice."

It is said that John Locke is no less distinguished for his virtues and piety than for his intellectual ability. It is said Locke's last words were, "Oh, the depth and the riches of the goodness and knowledge of God." John Ray, "ablest botanist and zoologist of his day" wrote as his most famous work a book entitled "The Wisdom of God Manifested in the Works of Creation." Leibnitz, famous mathematician and philosopher, declined election to the

academy of Science of Paris rather than abjure his Protestant religion.

### SIR ISAAC NEWTON

The "great glory of the Royal Society" and the chief of Cambridge University dons was Sir Isaac Newton. "It is doubtful whether any character of history save one, has ever received such tributes of praise and admiration as have been lavished upon Newton." "He did his work in a spirit of reverential and devout faith." He was "a sincere and humble believer in the leading doctrines of Christianity and lived conformably to its precepts." Among many other things he was distinguished for his great knowledge of the Bible in which he wrote "I find more sure marks of its authenticity than of any profane history whatever."

Euler, a Swiss mathematician of whom all students know, was a profoundly religious man who conducted regular family worship in his home. Edward Jenner, discoverer of the efficacy of vaccination, was thoroughly religious. He believed in nature study as an approach to a knowledge of the Creator and felt that religious training was essential to sound education. Laplace, "The Newton of France," lived and died a Catholic. Cuvier, founder of comparative anatomy, was "warmly attached to that system of Christian faith and order which had been bequeathed to their country by the heroic Huguenots."

John Dalton, chemist, and Thomas Young, physicist, outstanding in the history of science, were friends, and "exceedingly loyal to the Scriptures and to Quaker principles.

"One of the most remarkable groups of Christian men of science is that of investigators in the field of electricity. The outstanding names from Galvani of the 18th century to Pupin and Millikan of the 20th century are names of religious believers." These include Galvani, Volta, Oersted, Ampere, Coulomb, Ohm, Faraday, Morse and Henry, all of a former day, and these names constitute the pillars supporting the science of electricity. They were all sincerely religious and believed devoutly in Jesus as the resurrected Savior.

### DR. MILLIKAN CONFESSES HIS FAITH

Let Robert A. Millikan, one of the greatest experimental physicists of all time, speaks for himself. In a pamphlet entitled "A Scientist Confesses his Faith," Dr. Millikan says: "Material-

ism, as commonly understood, is an altogether absurd and utterly irrational philosophy, and is indeed so regarded by most thoughtful men. \* \* \* Every one who is sufficiently in possession of his faculties to recognize his own inability to comprehend the problem of existence, bows his head in the presence of Nature, if you will, the God, I prefer to say, who is behind it all and whose attributes are partially revealed to us in it all, so that it pains me as much as it did Kelvin 'to hear crudely atheistic views expressed by men who have never known the deeper side of existence!' Let me henceforth use the word God to describe that which is behind the mystery of existence and that which gives meaning to it. I think you will not misunderstand me, then, when I say that I have never known a thinking man who did not believe in God."

Michael Pupin, mentioned a moment ago, professor Emeritus of Columbia University, another of America's outstanding scientists in the field of electro-physics, in his book "The New Reformation" says (page 27) "Our Christian faith sees in the life and the teaching of Christ the highest spiritual reality which our belief in God, the fountain head of all spiritual realities, planted in the soul of man." The reading of this book as well as his "From Immigrant to Inventor," an autobiography, will reveal to anyone that Dr. Pupin is a deeply religious man.

We shall mention here only one other name, that of James Clerk Maxwell, one of the greatest names in nineteenth century science. "His name is a gleaming star in the firmament of Cambridge University. [England.] When occupied with the highest problems he had time and took care to lead his family, guests, and servants in evening devotions. He was a regular attendant at church."

The foregoing names of leaders in the scientific field who believed in God and a future life ought to be an effective affirmation to a normal mind of the reasonableness of a faith in God and immortality. Confronted with these names the scoffer should be ashamed to assert that science destroys belief in a future life. Such a statement would stamp him as an ill-informed, shallow thinker. Among the men named are some of the ablest thinkers who have lived during the last five hundred years.

#### IMMORTALITY IS DEMANDED

One other thought: matter and energy are the two entities that go to make up the physical universe. And science has long



taught the indestructibility of these two entities. However, recent science teaches the convertibility under extraordinary conditions, conditions that scientists cannot yet duplicate, of one entity into the other. Generally speaking, then, so far as man is concerned, matter and energy, the gross entities that make up the world and changes in which cause all natural phenomena, are indestructible, are eternal. Is it reasonable then to claim that mind, the controller of these gross entities is mortal, is destructible? The controlled, the material, is eternal, the controller, the spiritual, is destructible. Does this seem reasonable? Many great scientists, as we have seen, say "No." To them a belief in a future life is a logical result of a knowledge of science, that is, the facts of science furnish a basis for a belief in immortality.

Now, let us look at the question from another point of view. In previous talks we aimed to show that science supports a belief in God, the Creator and Ruler of the universe. At least it makes such a belief reasonable. And the universe declares that "the glory of God is intelligence," intelligence of a most superlative type. From the standpoint of creation, intelligence is His most outstanding characteristic.

Further, in talk No. 8, delivered May 24, we explained how human experience testifies that there is a God, testifies so certainly and strongly that faith is converted into definite, and positive knowledge.

Now let us ask in all seriousness, does not the existence of God make the immortality of man, the acme of creation, a necessity? If God lives is not a belief that death ends man's existence not an absurdity of the grossest kind? My language is wholly inadequate to express the degree of absurdity, as it appears to me. Concisely put, the situation, as I see it, is this: if death ends all there is no God. But there is a God. Human reason, and human experience leave no doubt of this fact. On this point I speak with personal assurance, even dogmatically, if you please. Hence "if a man dies shall he live again" is answered by reason most emphatically in the affirmative. The answer "Yes" is a necessary consequence of the existence of God.

But if you say my logic is wrong I reply that my faith and your faith and the faith of a multitude of great thinkers still lead us to the same conclusion—we shall live beyond the grave.

“Tell me not in mournful numbers  
Life is but an empty dream!—  
For the soul is dead that slumbers,  
And things are not what they seem.

“Life is real! Life is earnest!  
And the grave is not its goal;  
Dust thou art, to dust returneth,  
Was not spoken of the soul!”

## IMMORTALITY ASSURED BY THE RESURRECTION OF JESUS

In our talk last Sunday evening we spoke of the resurrection of Jesus Christ. Judging from Biblical accounts of this event, from all the testimony furnished by them, and from the supporting evidence does not reason again force us to say that the resurrection of Jesus was a reality? And if His human life becomes immortal does not this assure immortality to us? If the resurrection of one personality is a fact must we not concede that the resurrection of every personality is a possibility?

So it seems to me. Hence the reasonableness of a belief in the existence of God and a life beyond the grave is established. Nay, more. An open-minded, prayerful examination of all the evidence—that furnished by nature, science, philosophy and especially by human experience—leads to a conviction, to an assurance, that God exists, that Jesus Christ lives and that souls are immortal. From this conclusion many of us cannot escape. But we freely and gladly admit we have no desire to escape. We are grateful that, to our own satisfaction, we have been given “eyes to see, ears to hear, and hearts to understand.” But in attaining to this high degree of satisfaction it is only fair for us to admit that reason has been re-enforced by earnest prayer and an intense desire to know the truth concerning these all-important matters. And so divine revelation to us personally has completed the knowledge that enables both the reason and the heart to join in testifying that God exists and we shall live beyond the grave.

We shall be pleased to have your attention again next Sunday evening at this hour. Thank you and good night to all.

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# RELIGION AND THE ABUNDANT LIFE

*Address Over Radio Station KSL, Sunday Evening, June 28, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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No. 13

Radio listeners may I be honored again tonight with your attention while I discuss with you for a few minutes some matters of vital interest? In Talk No. 8, given May 24, I outlined the tools and methods which, if properly used, will lead to the conviction that God lives. May I ask you to recall what I said concerning these at that time? Among other things I said, on the basis of excellent authority and human experience, that a tree is known by its fruits. "Do men gather grapes of thorns, or figs of thistles?" The beauty of the procedure I outlined to get a knowledge of God is that it always works. Hence the procedure never gets "old fashioned" or "out of date."

Why then is there so much atheism and agnosticism in the world? How can we account for this? By calling attention to the fact that man has his free agency. He can believe or not as he pleases. The "straight and narrow way" of life is undoubtedly the best way, but is it the easiest way? Man is naturally indolent, that is, the most of us will do in some fashion what we have to do, but are not over energetic in doing what is optional. It is easier to drift than to row, to float than to swim. Many of us lack the ambition to discipline ourselves in doing only the things we know to be for our best good. Our natural polluted desires and appetites crave satisfactions which often lead to over-indulgence. To make effective the tools described in Talk No. 8, we must be under rigid self-discipline. We must diligently use the tools named in the manner suggested. Hence most men do not care to pay the necessary price for the resultant knowledge. It is therefore to the few,



rather than to the many, that God reveals Himself. We do not have to go far, then, to find reasons why the few only can truthfully say they know that God lives.

But some people have this knowledge. This is a fact that no amount of negation can destroy. Hence the reasonable thing for him to do who lacks it is to congratulate his more fortunate brother and try the harder so to live that he himself might have a taste of "the joy that passeth all understanding." If he lacks the persistence, strength and courage to do this he ought at least to do the manly thing—keep his mouth shut, thus making sure that the responsibility for the lack of faith in God of another shall not be laid at his door.

"A foe to God was ne'er true friend to man,  
Some sinister intent taints all he does."

## GOD AND A FUTURE LIFE

In the previous twelve talks of this series our theme has been the reasonableness of a belief in God and a life beyond the grave. We have quoted rather freely from the writings of leading scientists, philosophers, and other thinkers in our discussions, following to some extent, at least, the methods commonly used by leaders of student discussion groups. It is for students, primarily, that these talks are prepared, a fact with which we have previously acquainted you. The members of such a group are always interested in what great scholars have to say relative to topics under discussion.

Our conclusion of the discussion so far carried on, you will remember, is that it is reasonable to believe there is a God and a future life. Nay, more. We have more than once called attention to the fact that reputable human testimony asserts that God lives—this is a fact, not of belief only, but of human knowledge. And in our talk last Sunday night we concluded that immortality of the human soul is a *necessary* corollary of God's existence.

But it may be asked "What of it?" "Suppose we grant that God lives and that the soul is immortal, what then?" There are many students and other people, too, who ask these questions in all seriousness. Pardon me, but please let me ask you the question "What of it?" Have you ever asked this question of yourselves? You probably have, if not in these words, in an equivalent form. And you have made more or less definite answer. And this answer

has guided your conduct. You may have concluded that life has a purpose and, if so, you probably have more or less definite ideas as to what this purpose is. You perhaps have many times heard it discussed and you have also read considerably about it. And so may I ask without being considered impertinent, how vitally and effectively have these discussions, readings, and thoughts affected your conduct, your course in life? In other words have they made you really religious? Can you believe there is a God and a life beyond the grave and be irreligious? The answer is "Yes;" that is to say many persons profess to believe whose conduct is not in keeping with their profession. They are not sincerely religious, judged by their works. And so they must stand condemned in their own eyes as well as in the eyes of God.

Religion is a way of life. Logically the sincere believer is truly religious. "A tree is known by its fruits." Is it not reasonable to judge a man by his works? Is there any better or more just basis of judgment?

### BELIEF IMPOSES OBLIGATIONS

Now it does seem, I think, that a belief in Divinity imposes inescapable obligations to live a religious life. And of course this is the commonly accepted view. And so in their efforts to live a religious life men have made life more worth while, have made the world a better place in which to live. These efforts have produced such results, very imperfect though they have been, as convince most thoughtful men that the safety of civilization depends on religion. Take a faith in God and immortality out of the minds and the hearts of men, replacing it with a conviction that the grave is the final end, and then picture if you can what the conditions would soon become. To the question "Am I my brother's keeper" an emphatic "NO" would be given. "Each for himself and the devil take the hindermost" would become the rule of conduct. Selfishness would reign supreme. Charity would be a "negligible quantity." The doctrine "Eat, drink and be merry for tomorrow we die" would be universally practiced. Fill in the dark picture with as much detail as you wish. The more detail the blacker the picture. Does it not seem that atheists, if possessed of common sense, would keep their mouths shut? The logic of their doctrines leads literally to the death of civilization. Please think through and see

if you will not agree that my statement is correct. Fortunately for the world men have believed. Some form of religion has always been one of man's vital concerns.

## RESULTS OF BELIEF

In a 213-page volume entitled "A Century of Progress," written for the Adult Department of the Mutual Improvement Association and used as a class manual during the season of 1929-30, a brief survey is given of developments in various fields of study and achievement during the previous century. There are twenty-four chapters in the book. Chapter 21 on "Humanitarianism" was written by Dr. Arthur L. Beeley, Chairman of the Department of Sociology of the University of Utah. From this chapter I quote the following:

"While society is still a long way from achieving the good life as Christ defined it, it is nevertheless true that His influence upon mankind is profound and unmistakable. The general scope of this influence is well described by William Ralph Inge, Dean of St. Paul's, London, in a recent book in which he says: 'At the present time some of the principles of the Christian religion have so far permeated the structure of civilization that the churches seem no longer to have much reason for their existence as they had formerly. Social equality, which is a Christian ideal, has come much nearer. Except in wartime, society is much gentler and more considerate than in earlier ages. The humanitarian movement is one of the chief features of the modern period. Education has been so widely diffused that this side of the Church's activities has been almost superceded. These are the chief reasons why the churches now appear so weak. The maintenance of the accepted standard of morality has largely passed out of their keeping. But I see no reason for thinking that the 'leaven' is any the less potent than it used to be, though it is still very far from 'leavening the whole lump.' (Labels and Libels, 1929)."

## HUMANITARIAN ACCOMPLISHMENTS

Dr. Beeley then continues: "It is our purpose in this chapter to show how Christ's greatest tenet—'Love one another'—has become one of the greatest forces in human life, especially since the dawn of the 19th century and the Restoration of the Gospel. The dynamic nature of this influence is like the steady, imperceptible flow of a glacier; it is an irresistible force which has per-

meated the entire life of man." Then Dr. Beeley goes on to particularize, showing how the idea of human brotherhood and the commandment to "Love one another" have resulted in many betterments. Charity—help given to others—is now practiced much more extensively than ever before. Andrew Carnegie is reputed to have said it was a disgrace to die rich. He freely gave many millions of dollars to various kinds of institutions and organizations devoted to the betterment of man. The wide distribution of Carnegie public libraries expresses one type of his benefactions. John D. Rockefeller, a devout Christian, and his family have already given more than two hundred and fifty million dollars to schools, hospitals and other beneficiary organizations. The great endowments of many types of institutions for the good of mankind, the existence of the great Red Cross organization, of Community Chests, etc., to which many millions of dollars are annually contributed, indicate how extensively the idea that we are our "brother's keeper" has rooted in the hearts of men in modern times. Who will deny that this mighty brotherhood movement is based upon a belief in God? Do not the records show that great benefactions have nearly if not always come from religious men and women?

Dr. Beeley writes that "A cross-section of our social life and institutions today reveals great progress of a distinctly humanitarian sort." He speaks of various prison reforms and among other things says, "When John Howard, the first real prison reformer, called England's attention to the disease-breeding nature of her jails, steps were taken to make them sanitary and non-injurious to the prisoner's health. Whatever else it is, the modern prison is now usually a model of physical cleanliness."

With respect to education he writes, "There never was a time in history when so much was done for the child by his natural parents and his social guardians, as today. Education has become the privilege of every child. A strong, healthy body, an adequate mind, and a suitable home are the minimum essentials which modern society is trying to guarantee the child by such devices as public schools, hospitals, orphanages, juvenile courts, mothers' pension systems, foster-home care, free clinics, health education," etc.

### THE ABUNDANT LIFE

Respecting efforts to promote health Dr. Beeley writes, "Nothing would be more in keeping with the hopes and ideals of Christ



for the promotion of the 'abundant life' than the activities and achievements of the world's healers. Who can measure, for instance, the value to mankind of the elimination of cholera, malaria, smallpox, and the phenomenal reduction in sickness and death due to diphtheria, scarlet fever, tuberculosis, etc. \* \* \* The methods by which the National Tuberculosis Association \* \* \* interprets its Christian obligation to 'love one another' is an epic in American history and a demonstration of what genuine Christianity is and should be. The vast streams of wealth which have flowed from philanthropists, for the study and treatment of diseases of all kinds, are other ways by which the leaven of humanitarianism is working."

Next Dr. Beeley speaks of "the tremendous strides that have been made in the care and treatment of the insane." Family welfare work, help extended to immigrants, housing the poor, improvement in employment conditions by the establishment of public employment agencies are other topics briefly discussed. He then remarks that "the administration of charities, corrections and public welfare work generally is now regarded by all modern states and nations as a coordinate function of Government. The administration and supervision of institutions caring for the blind, the deaf, the feeble minded, the epileptic, the delinquent, the mentally diseased, the dependent, etc., make up a major activity of government and call for—next to education—the largest single item of the state's expenditure." Old age pensions, health insurance, unemployment insurance and other means of providing for the welfare of the citizens are being adopted more and more, by states and nations as governmental functions. Never before in the history of civilization has the idea become so prevalent as now that we are in very deed our "brother's keeper."

## CHILD HEALTH AND PROTECTION

Please recall the great conference held in Washington only a few months ago, called by President Hoover, to consider "Child Health and Protection." Can you imagine such a conference possible in a godless nation? But you may reply that religion had nothing to do with the calling of this conference and that the delegates to it and other workers in it were not actuated by religious motives. And I grant that you may be right. Still we should remember that the United States professes, and has always pro-

fessed, to be a Christian nation. Its ideals and the ideals of its citizens and of the organizations within the country, as pointed out by Dean Inge—already quoted—are to a greater or less extent Christian ideals. And this is true notwithstanding many of these people may be indifferent to organized religion, may even be atheists.

And since no one will deny that the doctrines of the brotherhood of man, of the "Golden Rule," of "love thy neighbor as thyself," etc., constitute fundamental factors in the highest forms of human conduct it follows that the teachings of Jesus have deeply permeated the idealism of the modern world.

The concern for the children of the nation, of the mothers of these children, etc., shown by the President and many others in authority in this great country, is an expression of the Christian doctrine of the brotherhood of men. How fortunate, then, for the children and for the future of civilization that the United States asserts "In God We Trust!"

Now of course we do not claim that the teachings of Christ find a satisfactory application in these days in the conduct either of men and women or of nations.

"And pity 'tis, 'tis true."

Yet this does not affect the value to society of these teachings nor lessen the desirability of their observance. Nor does it lift one particle of responsibility from the shoulders of believers to express their daily conduct so that others seeing their good works shall be led to believe also.

Until next Sunday evening at this hour we bid you good-bye.

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Texas Mission, 902 Kipling Street, Houston, Texas.

Western States Mission, 538 B. Seventh Avenue, Denver, Colo.

# PROSPERITY AND RELIGION

*Address Over Radio Station KSL, Sunday Evening, July 5, 1931*

*By Dr. Joseph F. Merrill*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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*Published by the Church*

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No. 14

Radio listeners and student friends:—Last Sunday evening we asserted that civilization needs religion and pointed out that the teachings of Jesus, however unsatisfactorily they may have been observed, are very largely responsible for the ideals and achievements of modern civilization. In the presentation of these propositions we referred to two authorities, one Dean Inge of St. Paul's, London, an eminent divine, and the other Dr. Arthur L. Beeley of the faculties of the University of Utah and of the University of Chicago, learned in the field of sociology. As you know, many authorities might be quoted on these propositions but we deem it unnecessary to do so for we believe that your own thinking will convince you of the correctness of our assertions. But it is not only your assent that we hope for, may I say in passing, but also your activity in promoting the ideals of religion for which the world is today so much in need.

Now many of you are business people or students of business. We think it likely, therefore, that you will be interested in listening to what an eminent authority in your field has to say relative to some of the questions we have raised. But first of all, by way of introduction, may I ask you to listen to a few words written in his famous "Farewell Address" by the Father of his country, George Washington. These words are as follows:

## WHAT WASHINGTON SAID

"Of all the dispositions and habits, which lead to political prosperity, Religion and Morality are indispensable supports. In vain would that man claim the tribute of Patriotism, who should



labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religion desert the oaths, which are the instruments of investigation in Courts of Justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

These statements of the first president of our Republic were true not only for the time in which they were written, but they are true today, for they apply with undiminished force, as we shall proceed to show by quoting liberally from the writings of Roger W. Babson, perhaps the most outstanding authority in America today in the field of business statistics, counselor of many of the great business executives of the country. With your permission—and I hope in accordance with your wishes—I ask you to listen to readings from two small but well-known books, written by Mr. Babson a few years ago—"Fundamentals of Prosperity" and "The Future of the Churches." The reading of these books is recommended to all lovers of America who are interested in the welfare of our country.

## WHAT MR. BABSON WRITES

Mr. Babson says: "This religion which we talk about for an hour a week, on Sunday, is not only the vital force which protects our community, but it is the vital force which *makes* our communities. *The power of our spiritual forces has not yet been tapped!* Our grandchildren will look back upon us and wonder why we neglected our trust and our opportunity." After illustrating this statement Mr. Babson goes on to quote from a Bulletin he sent out to bankers and manufacturers as follows: "The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere, from the halls of Congress at Washington, to the factories, the mines, the fields and forests. It is one thing to talk about plans or policies, but a plan or policy without religious motives is like a watch without a spring

or a body without the breath of life. The trouble, today, is that we are trying to hatch chickens from sterile eggs. We may have the finest incubator in the world, the eggs may appear perfect specimens, but unless they have the germ of life in them all our efforts are of no avail." These are strong statements. Are they true? This is the vital question for us.

Mr. Babson continues: "I have referred to the fact that the security of our investments is absolutely dependent upon faith, the righteousness and the religion of other people. I have stated that the real strength of our investments is due, not to the distinguished bankers of America, but rather to the poor preachers. I now go farther than that and say that the development of the country as a whole is due to this *something*, this indescribable *something*, this combination of faith, thrift, industry, initiative, integrity and vision, which these preachers have developed in their communities."

Discussing the need of helping the other fellow as a condition of prosperity Mr. Babson remarks: "Not only does Christianity demand that we seek to help and build up others; but our own prosperity depends thereon as well." And he goes on to discuss the need of making people feel right as one condition of prosperity and then concludes: "Increased wages will not bring prosperity. Shorter hours will not do it. The wage worker must feel right and the employer must feel right. It is a question of feeling. Feelings rule this world—not things. . . . Men act according to their feelings, and 'good feeling' is synonymous with the spirit of co-operation," the spirit of true religion.

## THE SOUL OF MAN AMERICA'S UNDEVELOPED POWER

In the chapter on "Our Real Resources," Mr. Babson makes many significant statements bearing upon the need of religion, among them being the following: "The greatest source of undeveloped power in America is the soul of man. . . . Jesus was absolutely right in His contention that if we would seek first the Kingdom of God and His righteousness all these other things would naturally come to us. This is what Jesus had in mind when He urged people to give and to serve, promising that such giving and serving should be returned to them a hundred fold or more. . . . If we today would give more thought to the spiritual and less to the material, we would have more health, happiness and prosperity. The business men would be better off if—like the fisher-

men of Galilee—we would take Jesus' advice and cast our net on the 'other side.' ” After amplifying this thought Mr. Babson goes on to say: “All the educators, all the psychologists, all the inspirational writers cannot put into a man the vision and the will to do things which are gained by a clear faith. Most of us today are frantically trying to invent a machine which will solve our problems, when all the while we have the machine within us, if we will only set it going. That machine is the human soul. The great problem today is to develop the human soul, to develop this wonderful machine which each one of us has between his ears. Only as this is developed can we solve our other problems. We have gone daffy over things like steam, electricity, water-power, buildings, railroads and ships, and we have forgotten the human soul upon which all these things depend and from which all these things originated.”

So Mr. Babson goes on to say some things about the need of paying attention to the human soul and writes: “I repeat that we have gone crazy over the structures above ground. We are absolutely forgetting the greatest of our resources—the great spiritual resource, upon which everything depends. How shall we develop these resources?” Mr. Babson answers this question by urging that more attention be paid to religion, that the youth be taught religion and then remarks: “Most of the prosperity of this nation is due to family prayers which were once daily held in the homes of our fathers. To a very large extent this custom has gone by. Whatever the arguments pro and con may be, the fact nevertheless remains that such family prayers nurtured and developed these spiritual resources to which the prosperity of the nation is due. The custom of family prayers should be revived along with many other good New England customs which some modern radicals may ridicule, but to which they owe all that they possess.”

#### RELIGION NECESSARY FOR A NATION

In the chapter on “What Truly Counts” I extract from what Mr. Babson writes the following: “The Nation is only a mass of individuals. The true prosperity of a country depends upon the same qualities as the true prosperity of its people. As religion is necessary for man, it is also necessary for the nation. As the soul of man needs to be developed, so also does the soul of the nation.” And then he relates, in illustration, a most gripping story relative to an orphan girl.

Next, in the chapter on "What Figures Show" may I ask you to listen to the following: "Panics are due to spiritual causes rather than financial. Prosperity is the result of righteousness rather than the material things." And further on in the chapter he asks: "What are the sources of these fundamentals of prosperity? Where do we get this faith, integrity, industry, cooperation and interest in the soul of man upon which civilization is based? . . . To what do we owe these great fundamental qualities?" he asks. My student friends, please listen attentively to Mr. Babson's answer to his own questions. He says: "Statistics show clearly that we owe them to religion." And perhaps in all America there is no higher authority than Mr. Babson on what business statistics show. And he continues: "Yes, and to the old fashioned religion of our forefathers. Moreover, I say this not as a churchman. I would give the same message if I were speaking to a group of bankers or a group of engineers. I was brought into the church through the Christian Endeavor Society, but I was really converted to the Bible teachings through a study of statistics." And please pay attention as Mr. Babson continues: "To religion we owe our civilization and to the church we owe our religion. All there is in the world today that is worth while comes from men filled with, and from groups actuated by, these fundamentals of integrity—faith, industry, brotherly love and those other factors which come only from God. The church today deserves the credit for keeping these factors before the world. Hence, it is evident that the people of America have not the bankers to thank for their security and prosperity, but rather the preachers and the churches. To these men we are obligated for our growth and development." We have previously remarked that atheists, if lovers of country, if affirmatively interested in the welfare of society and the safety of civilization should keep their mouths shut to avoid creating disbelief in the minds of others. Mr. Babson's statistics prove that it is to believers rather than to unbelievers that we owe all that we regard most dearly. This is a striking conclusion. Student friends, shall it be the one thing, said tonight, of which particular note shall be made?

## ECONOMIC DEVELOPMENT INSEPARABLE FROM RELIGION

But Mr. Babson says further: "Try as you will you cannot separate the factor of religion from economic development. In the



work conducted by my organization at Wellesley Hills [Mass.] we study the trend of religious interest as closely as we do the condition of the banks or the supply of and demand for commodities. Statistics of church membership form one of the best barometers of business conditions. . . . Whenever this line of religious interest turns downward and reaches a low level, history shows that it is time to prepare for reaction and depression in business conditions. Every great panic we have ever had has been foreshadowed by a general decline in observance of religious principles. On the other hand when the line of religious interest begins to climb and the nation turns again to the simple mode of living laid by in the Bible, then it is time to make ready for a period of business prosperity."

Surprising as these statements of Mr. Babson's may be to some they are not so to people trained in the L. D. S. Church. For we learn in the Book of Mormon that during the thousand years the Nephites lived upon the American continent, a choice land, the prosperity of the people was conditioned upon their righteousness. When they were God-fearing they prospered. When they forgot the Lord and became wicked evil days came upon them and they suffered. At last they even suffered extinction as a nation. And so his statistics lead Mr. Babson to say in ending his book: "South America was settled by the Spanish who went there in search of *Gold*, but North America was settled by the Pilgrim Fathers who went there in search of *God*. Friends," he concludes, "let us as American citizens never kick down the ladder by which we have climbed up. Let us never forget the foundation upon which all permanent prosperity is based."

## PEACE, HAPPINESS AND PROSPERITY DEPENDENT ON RELIGION

Again and again, Mr. Babson expresses in different words and in different connections the thought that the peace, happiness and prosperity of the people of America depend upon their being truly religious. He remarks in his book "The Future of the Churches" that his Statistical Organization is daily receiving from all parts of the world reports that "*show that the only development which can possibly keep democracy afloat is the revival of religion. . . .*" Only religion can prevent democratic rule from developing into mob rule. Autocracy of votes may be even more dangerous than an autocracy of kings or of wealth. A nation can prosper only as

its citizens are religious, intelligent, capable of service and eager to render it. . . . So the churches," he believes, "have the only solution to the problems of today. The future of America and the entire world is bound up with the future of the churches."

Mr. Babson, we beg our students to remember, is not professionally a philosopher or a preacher. He is a business man and speaks from the point of view of a business man. His published words always receive respectful attention. May I invite your careful consideration of them. You are in a period of hope, of buoyant expectancy. Yes, you want life and you want it abundantly. And how to get it is your biggest problem. In your study for a solution may I urge you to make Jesus your adviser and friend? He will never fail you if you never fail Him. And as so many others have done you will truthfully be able to say: "I am happy, I have a peace that passeth understanding. I have found the open secret so that worry does not beset me, circumstances cannot defeat me, tragedy becomes triumph, and death spells hope and not despair."

"When exposed to fears and dangers,  
Jesus will His own defend  
And His presence  
Shall be with us to the end."

Until next Sunday evening at this hour we bid you all good-bye.

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# NATIONAL SAFETY AND RELIGIOUS IDEALS

*Address Over Radio Station KSL, Sunday Evening, July 12, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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*Published by the Church*

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No. 15

*Student friends and other radio listeners:*

In the last two talks, Nos. 13 and 14, we have given some consideration to the need for religion and to the influence of Christian ideals on modern civilization. These are big subjects and they have many ramifications. Our purpose is to discuss these topics in general outline only, to call them to your attention with the suggestion that you make them the subject of your thinking and action. For, from our point of view, the world is sadly in need of more religion, religion of a kind that expresses itself in conduct and action. Not that we think the world is going "to the dogs." Competent observers believe that, on the whole, the world is growing better, but its progress from certain points of view and in some respects is certainly very slow, even retrogressive.

Religion is a personal affair. And unless it touches the individual its benefits to him may be negligible. The inspiration, vision, consolation, peace, strength, satisfaction and other helps enjoyed by every truly religious, worthy person are not experienced by the irreligious man. If the latter is an atheist he has no compass by which to steer his course, no star upon which to fix his gaze. He lacks the motivating power necessary to carry him successfully over some of life's obstacles and through some of its discouraging gloom.



## A STUDENT WITHOUT HOPE

You may recall the sad tale that came over the wires and was published in the press last winter. The lifeless body of an amiable Yale student was found one morning hanging by a rope attached to a ceiling fixture. The student was said to be a member of a good family, in comfortable circumstances financially, possessed of good intellectual ability, physically well-formed, without any material handicaps. Seemingly his prospects in life were excellent. Before committing the rash deed he wrote a note which revealed to his friends a cause for his action. "What is the use?" it asked. "Death is the end, why not bring it quickly and finish the struggle? Life is a useless game and is not worth the price." Seemingly the joys that spring out of and accompany true religion had never been experienced by him. And his hopeless outlook was typical of that of myriads of other people of the present time. And these people constitute the menace to the safety of our civilization. The Christian ideals of marriage, home, service, justice, liberty, government, etc., are endangered by the existence of this large class of people who see in the grave the end of all human hopes, aspirations and desires. Is it any wonder that our prophets are calling upon the masses to repent and to adopt the two great commandments into their conscious living?

In the March 2, 1931, issue of the Supreme Council Bulletin, published in Washington, D. C., there is published a short article under the heading "A Blame for Crime." It is as follows:

### YOUTHFUL CRIMINALS

"The most compelling factor of the underlying cause for the ever increasing number of youthful criminals entering reformatories, jails and penitentiaries today lies at the door of society in the neglect to provide for the leisure time activities for boys, especially under-privileged boys, declared William Edwin Hall, member of the New York State Crime Commission, in an address over the radio recently. He continued in part:

"Not long ago I viewed the lineup at police headquarters in New York. I was shocked to see that a very large number of those who had been arrested were boys under twenty-one years of age. The other day I stood within the gray walls of Sing Sing Prison and saw one hundred of the most recent arrivals and was struck

by the fact that these newly arrived convicts were practically all mere boys.

“ ‘Month after month there is a continuous stream of youth into the jails and penitentiaries of our country. The average age of the criminal is getting younger and younger. Official records prove that criminals are not made overnight, but evolve from juvenile delinquents.’ ”

Does not the safety of America require that its youth shall be trained in religion? Do they not need religion? Do they not need Christian ideals?

### THE STORY OF STEPHEN GIRARD

In contrast please listen to the following story, somewhat condensed from the Dec. 1, 1930, issue of the Supreme Council Bulletin:

“Pursued by misfortune from childhood, being not only the ugly duckling in his nest, but neglected by nature and family, it is surprising that Stephen Girard did not lose courage and was not trodden under foot.

“He was born May 24, 1750, in Bordeaux, France, the son of Pierre Girard, a sea captain and trader. As a little boy of eight he became totally blind in the right eye; and while his younger brother was the recipient of parental favors and educational advantages, he was neglected. At the age of twelve he lost his only friend—his mother. Within less than two years he left home forever and went to sea as a cabin boy. Nine years later, by diligence and devotion he gained his license as captain. He had eagerly studied the ship, the sea, the land, the people and the trade, and had saved every penny he earned. As part owner of the vessel's cargo, he sailed to the West Indies; but his misfortune went ahead of him. When he reached his destination, an unforeseen decline in prices deprived him of most of his earnings and savings; but he did not despair but, with greater energy, decided to ‘carry on.’ \* \* \* He took sail to New York and first put foot on American soil in July, 1774.

“ \* \* \* He there found a confiding friend in John Randall, for whom he \* \* \* navigated between New York, the West Indies, and New Orleans, \* \* \* a fortunate coincidence for the orphans of those two cities.

"On his return trip to New York in 1776, \* \* \* he became lost in a fog and drifted into Delaware Bay. \* \* \* So he took refuge in Philadelphia, where he made his permanent home.

"Girard took advantage of the existing war conditions and started immediately as grocer, bottler and trader. \* \* \*

"In 1793, Philadelphia was visited by a yellow fever epidemic, and the majority of the population fled. Of the remaining 25,000, over 15 per cent fell victims to the pestilence. History tells us that twenty-seven citizens met at the City Hall. Attendants and nurses could not be procured and they called for volunteers to superintend the pesthouse. Peter Helm and Stephen Girard assumed the hazardous undertaking, and the latter took charge not only of the inside work but went out to bring the stricken victims in his own arms from their beds to the ambulance and then to the emergency hospital. He never faltered or failed, no matter how serious a case was. He exposed himself to the greatest dangers of contagion, never thinking of himself, but only of others. To bring them help and hope, he did not shrink from the most menial services. He trusted in God and practiced brotherhood with the neediest and lowest. \* \* \*

### GIRARD'S SERVICE TO COUNTRY

"He rapidly enlarged his business, sending his ships all around the globe, \* \* \* under true and trusted upright men. Drunkards and immoral men never found employment in his service.

"In the next fifteen years his \* \* \* dollars grew like mushrooms, into hundreds of thousands and millions. When war with England was imminent in 1810, \* \* \* the stock of the United States Bank had depreciated much below par and he directed his London brokers to purchase for him the above stock held in England. \* \* \*

"When the War broke out Girard came to the rescue of our government, and when nobody cared to subscribe for the \$5,000,000 United States Bonds, Girard assumed the entire issue at a favorable figure.

"In later years when the country was financially hard pressed \* \* \* Girard again was the financial power who took the balance of \$3,000,000.

"He toiled from early until late. \* \* \* He rejoiced in anticipation of the bliss which he might cause unto hundreds and thousands of boys, who like him, had nobody to care for them. And when others misjudged his aims, and objects, he said: 'My deeds must be my life; when I am dead, my actions must speak for me.'

"Stephen Girard, still very active at the age of 81, \* \* \* contracted pneumonia which terminated his earthly career December 26, 1831. \* \* \*

"He, having been a poor, forsaken boy, had the greatest sympathy for the unfortunate orphans who have no one to look after them and assist them in their struggle for an honest living and opportunity for future usefulness. So he left the bulk of his fortune to Philadelphia for the care of orphan boys coming first from the old city of Philadelphia, next from Pennsylvania and then from the cities of New York and New Orleans.

#### GIRARD COLLEGE FOUNDED

"The Girard College in Philadelphia, which he founded, now has twenty large buildings, including a fine chapel and a powerhouse representing over \$6,000,000, with an endowment of many millions. This institution now has in its charge one thousand five hundred and forty orphan boys from four to eighteen years of age, giving them all the opportunity of securing a first class education, affording: A Junior school of three years; Middle School of three years; Preparatory High School; Senior High School; Commercial School with five departments; Mechanical School with nine shops; and Departments of instrumental Music; Singing, Drawing and Art. \* \* \*

"Every boy gets a complete education of his own choosing and adaptability, besides a complete outfit of tools and reference books and a suitable employment.

"The first book brought to Girard College was the Bible, which has a foremost place in the teachings of the institution. The religious instruction is given by laymen, no sectarian instruction being permitted. No meal is eaten without asking a divine blessing, which, in the rooms of the older boys, is asked by one of them alternately. Chapel services are held every morning. On Sunday morning, a religious service is conducted by a lay speaker; judges, physicians, educators, lawyers and business men are speakers. \* \*



"The plan of Girard has brought the most wonderful results and this college has sent out so far about 12,000 noble, well-trained, loyal citizens of our country."

We give you this story of Stephen Girard because it breathes the Christian spirit of sacrifice and service so much needed in these days, the spirit that must be dominant in America if our country shall be filled with a happy, prosperous people. This point of view is sustained by thinkers and keen observers, working in many different fields of thought and activity. In our talk last Sunday evening we gave the supporting testimony of Roger W. Babson, eminent business statistician.

### DEAN WEIGLE WRITES

And now, may we ask you to listen while we give the testimony of Dr. Luther A. Weigle, Dean of the Yale University Divinity School? Writing in the April numbers of the *Federal Council Bulletin* on "The New Paganism", among other things Dean Weigle says: "In many circles it has become the fashion to attack organized religion. A new paganism is astir in the world and there are folk who would welcome the news that at last the churches are declining in membership and tottering toward oblivion. \* \* \*

"But the present is not the first time that there has been open and widespread opposition to the Christian churches. In the closing years of the eighteenth century the moral and religious life of America touched a low ebb \* \* \* But the Evangelical Awakening checked the spread of infidelity, gave fresh life to the churches, and brought about a remarkable increase in their membership. \* \* \*

"The time in which we are now living is in some respects strangely like those closing years of the eighteenth century \* \* \* when skepticism, atheism, and infidelity were the vogue. We, too, have been at war and war has been followed by extravagance and by an appalling prevalence of crime and immorality. Old conventions are shattered; restraints are denounced as unwarranted repressions of individuality; liberty is confounded with lawlessness. Russia, like France in that earlier day, has embarked upon a warfare against Christianity. \* \* \* Where Tom Paine once pamphleteered against the God of the Christians, we now have Henry L. Mencken. Atheism has again become blatant, and

societies devoted to the propaganda of irreligion are striving to make headway.

"The foes of Christ have never been more open in their antagonism than today. It is not merely that men are drawn away by pride and lust, by love of comfort, by spiritual dullness and inertia; there are those who deliberately reject Him. His way of life is derided as a code for weaklings and slaves; His revelation of God is ridiculed as a mere phantasy of the imagination. Personal liberty, free expression, is the cry of a jazz age which is fast losing all standards of goodness and beauty and truth.

"The new paganism cannot last. I have too much faith in human nature and in the love and power of God to believe that this sort of thing can go on for very long. There are already signs of its breaking up. \* \* \*

## REVIVAL OF RELIGIOUS FAITH IMMINENT

"I believe that we are upon the threshold of a great revival of religious faith. The world is beginning to sense its spiritual hunger. Just as the closing years of the eighteenth century, with their barren deism and open infidelity, were followed by the Evangelical Awakening, the Great Revival, the Methodist Movement, and the fervors of Pietism, we may expect that the denials and excess of present unbelief will lead to a new spiritual awakening.

"To this end, we must in all of our thinking and doing have courage to fight current evils. \* \* \* Let none think because I mention the evils of drink and sex that there are not many others. I cite these because they are so obvious, so challenging and so fundamental. \* \* \* Any method, any movement, any institution that brings the Gospel of Jesus Christ to bear in vital, effective, saving power upon the lives of human beings, men, women or children, is in the true sense of the term evangelistic \* \* \* And the world needs evangelism." Thus speaks a keen observer of modern conditions and modern trends.

Student friends, what are your views of these matters? You are to be our leaders in the not distant future. As leaders you will also be teachers, perhaps not many as professional educators though some of you will be such. But every leader and every adult is a teacher, many times a far more effective one than he realizes.

“No one is so accursed by fate,  
No one so utterly desolate,  
But some heart, though unknown,  
Responds unto his own.”

And why is every one a teacher? Because he is a living soul. And whether he wills it or not he teaches by example. “I cannot hear what you say, because what you are rings so loudly in my ears.” The example of leaders is particularly potent.

Young men and women the future is in your keeping. Shall it be safe? Yes, if real Christian motives shall actuate all you do. The mission of the Church of Jesus Christ of Latter-day Saints is to teach the Gospel of Jesus Christ, motivating if possible every soul with Christ's ideals, thus making the world a better place in which to live. The realization of these ideals in the lives of its citizens will insure the future of any country.

May I have the pleasure of your invisible company next Sunday evening at this hour? Good night to you all.

# THE NEED OF CHRISTIAN EDUCATION

*Address Over Radio Station KSL, Sunday Evening, July 19, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints  
Salt Lake City, Utah*

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*Published by the Church*

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No 16

*Student friends and radio listeners:*

America and the world need an effective vitalizing religion that will grip the people so powerfully that the ideals of true Christianity will have a firm lodgment in the minds and hearts of all, including youth. Thinkers in all walks of life, both men and women, are converted to this view. And these thinkers, in large measure, constitute our leaders. Now, of course, these are positive statements. But if you will investigate the matter you too will find, I think, that they are true.

Hence lovers of country, of humanity, those interested in the welfare and future of civilization, are faced with a challenge. We all know that there are at work today some seductive and powerful forces that are certainly anti-Christian, that are destructive in their effects and that tend to demoralize and ruin civilization. At this time I shall not name them. It is needless for me to do so; each of you can name many of them.

And what shall be done about it? My answer is that something should be done—this is our challenge. If each of us can strongly feel that some action should be taken, then something will be done. And many I venture to suggest that the first thing for me individually to do is to live, actually live, in my everyday life according to the highest Christian ideals of which God has given me the light and ability to conceive. Of course I am likely to fail somewhat in this accomplishment. Therefore, I am faced each day with this challenge. But gaining strength with con-



tinued effort, I should grow better day by day. Now what should you do? This is your challenge. If you make answer you make it to yourself, not to me.

### SELF REFORMATION NEEDED

The thought in the foregoing, expressed in other words, is that we shall begin a reformation by reforming ourselves. If all of us would do this nothing else need be done, for the necessary reformation would be complete. There would be no problem of law enforcement if every individual were a law observer. Prohibition would succeed perfectly if no one violated the law. You get the thought. But of course the fact is that many people violate statutory, as well as other, laws and because of this many of our troubles arise. And so in addition to our own observance of law and living in accordance with Christian ideals something else should be done, if the flag of our country shall continue to float over a happy, prosperous people.

If the feeling of universal brotherhood were really dominant throughout the world and Christ's two great commandments of love of God and of man were everywhere observed do you suppose there would be any difficulty in securing the disarmament of the nations? Would there be any future wars among the world powers? Would there be any starvation today among large bodies of people? And let me ask a question more vitally affecting many of you. Would there be nation-wide economic depression at the present time? I think not. What are your conclusions of the matter? I shall not here undertake to give you the reasons for my conclusions. But I do ask you to give study to this matter.

If the daily work of the world were divided up among those able to work would there be any unemployment? I was intensely interested recently in hearing the head of an industrial firm in Salt Lake City tell how his establishment had solved the unemployment problem. I shall not relate the details. But in passing will say the solution was effected by applying Christ's doctrines of love and of brotherhood. In that organization there prevails today a spirit of love and unity that never before existed.

### ENOUGH FOR ALL

In this connection I call your attention to the fact that we are living in a land of plenty—there is plenty of food, plenty of

clothing and shelter, or we possess the means of easily providing them. Yet large numbers of people are at this very moment suffering for these necessities of life. Some months ago Will Rogers humorously remarked that "half of the world is looking for a job and the other half is overworking." In a Red Cross report, issued in the summer of 1930, it was said that during the previous twelve months, in one province of China alone, about five million people had died of starvation or of diseases incident to under nourishment, yet in the world there was an abundance of food. In our favored land crime is rampant, misery is general and suffering wide-spread. Could these things be if we were really followers of Christ? Were we all to live according to His teachings, economic depression would quickly end, never to return. I believe as sincerely as I believe that I live, that this is the statement of a truth. Think through this matter, will you please, particularly you students who are to be the leaders of a day not far ahead.

Christ did not outline in detail how his teachings were to be applied. He stated principles. The method of application must be developed to suit individual cases. But one beauty of His teachings is that they can be made to fit every condition—they can be made to cure the ills of today. This is not a dream—it is a fact. Would that we all could see it and would do it! Must we wait for the millennium?

### EDUCATIONAL APPROACH

What shall be done about it do you ask? If you put this question to me you can easily anticipate my answer. My life to date has been spent in the field of Education. So you would expect me to say our method of approach is educational. Is there any better method. We must touch the hearts and convince the minds of the people if the needed reformation is to take place. And the wisdom of the ages indicates that the way to do this is through education. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6) expressed the wisdom of Solomon in the matter. And training is still the way approved by wise men of the present day.

To bring about better conditions and have a better people we must therefore bring up in a better way the rising generation. Does not this mean that religion and religious ideals must play a more prominent part in education than they have been doing, partic-

ularly during the past fifty years or so? In answer to this question, please listen while I cite to you opinions of a few of our leaders.

In a recent book entitled "An Adventure in Religious Education," Dean Emeritus Athearn of Boston University, a leader in religious education, (p. 34) says: "Unless society can build an effective system of religious education to match its system of secular schools, our nation will crumble just as certainly as did Greece and Rome, and for the same reasons.

"The American people are becoming aroused; wise and far-seeing leaders in all religious bodies are calling the people to a great crusade in the interests of moral and religious education."

And so educational leaders, seeing the trend of the times, have sensed the need of more effective moral training in the public schools. During recent years they have, therefore, given a good deal of attention to this subject. May I illustrate by calling your attention to the fact that the Utah State "Department of Public Instruction" published in June, 1929, a 176-page "Supplement to the Utah State Course of Study" treating on Character Education. In the preface to this excellent manual the Superintendent of Public Instruction says: "Notwithstanding this commendable work of the school [in character training] the increase of juvenile delinquency and crime has led some of us to hope that the public school might become a greater force for training in morality."

## MORALITY NEEDS A RELIGIOUS BASIS

But can children be trained effectively in morality unless religious influences are brought into play somewhere in the process? In the October, 1927, number of "Good Housekeeping," Senator James J. Davis, then a member of President Coolidge's Cabinet, writes a lengthy article discussing the need of a religious training as a part of the educational process. Among other things he says: "America has a solemn duty to her young people. If we are not to suffer the effects of a dangerous degeneration, we must look to it that the children of today become those citizens of tomorrow in whose hands the nation passed on to us by Washington can safely go on. . . . We must teach the head, the hand, the heart. . . . Morality needs a religious base. A man cannot be truly moral unless he is at the same time deeply religious." This, then, is Senator

Davis' answer to the suggestion that religious influences must have part in the training of children.

And the Senator continues: "Men may say what they will but we shall never have a morality that respects the rights and integrity of others unless our morality has a religious sanction. To put morality on anything but a religious basis is to build on sand. It is religion that gives vision, strength, inspiration, and without it we are nothing." Strong words these are but the Senator speaks not for himself alone on this topic but he expressed the thoughts, also, of many other lovers of America and leaders of men.

And then he goes on to speak as a father. "I have children of my own," he writes, "and I want them to grow up into men and women who believe that religion has a genuine message for them as it has for me. I don't want them to develop into atheists and materialists. Teach a boy that he is nothing but an animated clod, that he is living in a godless world made of a few gases and other elements, and what is there to inspire him to live a creditable life? If there is no truth in the teachings of religion . . . of what earthly use would life be? . . . I do not see what inspiration life would have for any of us." In speaking as a father the Senator speaks the desires also of many other fathers.

Writing further of the training of children he goes on to say: "It is the plants we prize that need our care. So it is with the young. Nobody needs to train his son to be vicious. Let him go without training, and he will be that of his own accord. But virtue has to be cultivated, and we can never succeed in that if we let go our hold on religion."

Now please listen to these gripping words of the Senator: "No nation ever lived and prospered without a religious faith of some sort." Of course the Senator here states an historical fact.

As a final quotation from Senator Davis' article I give you the following: "Teach children to love beauty, and to find it and live it. Morality is nothing but fineness of conduct. But even this is not enough. 'Deep within himself man wants more than the approval of his fellow beings, he wants the approval of his God.'" And now please listen attentively to these last words: "'Education will never be education until it supplies every being with the moral training that he needs for the one approval, the religious quickening that he needs for the other.'"



## PRESIDENT COOLIDGE'S STATEMENTS

At the time Senator Davis wrote the statements just quoted he was a member of President Coolidge's Cabinet. Would you not like to hear a few words, spoken about the same time, by President Coolidge himself? Here they are: "Our doctrine of equality and liberty, of humanity and charity, comes from our belief in the brotherhood of man through the fatherhood of God. The whole foundation of enlightened civilization, in government, in society and in business, rests on religion. Unless our people are thoroughly instructed in its great truths they are not fitted either to understand our institutions or to provide them with adequate support. For independent colleges and secondary schools to be neglectful of their responsibilities in this direction is to turn their graduates loose with simply an increased capacity to prey upon each other. Such a dereliction of duty would put in jeopardy the whole fabric of society. For our chartered institutions of learning to turn back to the material and neglect the spiritual would be treason, not only to the cause for which they were founded, but to man and to God."

On another occasion President Coolidge was quoted in press dispatches from Washington under date of October 10, 1928, as saying: "Laxity in the nation's religious convictions will induce forfeiture of the guaranties which have been erected for the protection of life and liberty. We cannot remind ourselves too often that our right to be free, the support of our principles of justice, our obligations to each other in our domestic affairs, and our duty to humanity abroad, the confidence in each other necessary to support our social and economic relations, and finally, the fabric of our government itself, all rest on religion. Its importance cannot be stressed too often or emphasized too much."

These emphatic words of our ex-President are worthy of our most careful consideration. Needless to tell you that similar thoughts have been expressed both in writing and in speech by many of our leaders in all walks of life. Needless, however, to burden you with them. But it is of the utmost importance, they all agree, that the youth of the land shall be trained in religion. If this shall not be done our civilization is doomed. From such a fate shall we not all work to be delivered?

## WEEK-DAY SCHOOLS OF RELIGION

No doubt you read with much interest an Associated Press dispatch sent out from New York City under date of June 6. This dispatch reads as follows: "The New York Times says today that religious teaching will become a part of the public school curriculum, starting September, and two high schools will have Bible classes, granting credits to pupils who pass the religious training course. The Board of Education's decision to carry out this work, the newspaper says, is an outgrowth of the campaign carried out by the Greater New York Inter-Faith Committee, composed of clergy and laity of the Catholic, Protestant and Jewish faiths."

Means of giving week-day religious training to the youth of the land attending our public schools are developing all over the country. And the schools are welcoming these allies as giving essential factors in the training process that they themselves cannot legally give. In his recent book entitled "Storing Up Triple Reserves," Mr. Roger W. Babson in chapter 3 in which he discusses "School Problems" writes in part as follows: "The Sunday session of the Church school has done good work. If you still have ideals, probably it is because you were brought up in one. It is hard enough today to influence young people for good who have had the benefit of this training, but in the case of those who never attended the Sunday sessions of a church school as children it is far more difficult.

"Should we not therefore, work for an even more efficient united system of religious education in every community *as a part of its public educational system*? That is to say, should not its Protestant, Catholic, and Jewish citizens get together, build a building to be used for religious education, put the children of the community in that building under competent teachers, and give them a sound education in the fundamentals of life? . . . Would it not revive interest in the intangibles of life to have a united and efficient system of religious education in full swing every school day in each community in connection with the public schools?"

## LATTER-DAY SAINT SEMINARIES

To one familiar with the L. D. S. Seminary system the thought might occur that Mr. Babson finds in it something that

should become universal, therefore he makes the foregoing suggestions. But the fact is that the thought in Mr. Babson's mind is the thought in the minds of many of our educators and other community leaders. Many of these believe with Senator Davis that sound morality must be rooted in religion and can hardly exist apart from religion. They are learning that the public school is in itself not able to train effectively in the field of character.

The American home is disintegrating. If the public school had the effective help of a truly religious home the story would be different. But in child training many homes are failures. Hence the week-day school of religion, cooperating with the public schools, is becoming more and more of a necessity. The number of people who believe this is rapidly growing in all parts of the country. Mr. Babson speaks their mind in this matter.

But the times are such that L. D. S. homes—and there are perhaps none better in the world—have found a need not only for the Primary organization, but also for the Seminary—a week-day school of religion that serves children of L. D. S. parentage who attend the public high school. So our conclusion is that training in week-day classes in religion is a valuable aid to any home and to any school, no matter how good it is. Experience abundantly supports this conclusion.

The Latter-day Saints, as is well known, have an intense interest in the education of their children. And with them no system of education is complete that does not include religion. Consequently we are convinced that if the youth of America were as well grounded in morality and religion as are the youth of Latter-day Saint parentage the future of our beloved country would be safe. This is not boasting. I beg to remind you, it is only a modest statement of what I believe to be a fact.

Until next Sunday evening at this hour, I bid you all good bye.

# EAT MEAT SPARINGLY

*Address Over Radio Station KSL, Sunday Evening, July 26, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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*Published by the Church*

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No. 17

Student friends and other radio listeners:

In the sixteen talks of this series already given we have tried to lead you to see, first, that a belief in God and in immortality is reasonable and not childish as some atheists want you to believe and, second, that civilization needs religion. We have, however, not entered the theological field far enough to discuss the nature of God. It was needless for us to do that because this question has been so ably and authoritatively treated by Dr. James E. Talmage, a member of the Council of Twelve Apostles of the Church, in his series of Radio Talks, given during the year 1930. His talks have been published in book form and the cost of a copy is so small that any one interested may afford the price. My purpose has been to interest you, if possible, in these general questions, believing if I could succeed that you would follow them up in further thinking and study.

If God lives and if this is His divinely established Church, as Latter-day Saint people believe, then we might be expected to have some worth-while evidences of these facts to present to the world. And we sincerely believe we have such evidence. It is my purpose, therefore, to give you in outline in a few talks some of this evidence. I solicit a continuation of your interest and ask you to follow attentively through the remaining talks I shall make. Whether or not you have any interest in my religion you certainly have interest in your own welfare and, in part at least, I shall talk about things that concern and affect you personally. Please follow me for a proof of this statement.



## THE WORD OF WISDOM

Undoubtedly nearly all of those to whom this "talk" shall come, either by voice or printed page, have heard of what the Latter-day Saints call the "Word of Wisdom." This, some of you know, constitutes the 89th section of the "Doctrine and Covenants," a book published by the Church of Jesus Christ of Latter-day Saints, containing the divine revelations given to the Prophet Joseph Smith, founder under God of the Church.

Have you ever read this revelation? Are you familiar with its contents? I ask these questions in all seriousness, anticipating that some of you will have to answer "No", even though you may be members of this Church and even though you may have heard the expression "Word of Wisdom" many times. Some time ago the head of a department in a large eastern university, a "Mormon" raised boy, complained to a friend that the "Word of Wisdom" was too severe in its strictures relative to a certain matter. The friend asked the professor to explain, and found that he did not know what the "Word of Wisdom" actually said. The professor admitted that though he had "grown up with the 'Word of Wisdom'" he never had read it understandingly and so for many years had accused it of saying something that was not in it.

About four years ago I heard a prominent physician of Salt Lake City say in a semi-public meeting that the "Word of Wisdom" was the best document on personal health that he had ever read. Would you care to read it? It is short, you know. I venture to say that if you do read it you are likely to agree with the doctor. In any case I am sure you will find it interesting and worth-while reading. And to-night I ask you to listen a few minutes while I discuss a small part of this much talked-about document—a part of which we hear very little.

### WHAT IS THE WORD OF WISDOM?

But "What is the Word of Wisdom?" I fancy I hear some one ask. I shall introduce my discussion by answering this question in the clear-cut language of L. Weston Oaks, M. D., Medical Director of the Brigham Young University, Provo, Utah. In a recent paper entitled, "Science and the Word of Wisdom" Dr. Oaks writes concisely as follows: "Do you know:

(1) That the 'Word of Wisdom' was given as a revelation from God, February 27, 1833?

(2) That at the time of being revealed, it was considerably in advance of accepted scientific knowledge in the things set forth?

(3) That subsequent developments of scientific discovery have faithfully supported its teachings? [I particularly commend this statement to you.]

(4) That some of its provisions have even yet not been experimentally studied to the point of verification or refutation?

(5) That it is a philosophy of health, without fanaticism or dogma of reform, which points the way to salvation of body and mind?

(6) That obedience to the letter and spirit of the 'Word of Wisdom' is the simple and sure road to health—which means happiness—and to long life, which means much opportunity for joy and service? [This, of course, concerns you.]

(7) That the 'Word of Wisdom' is a way of life distinctive of the 'Mormon' or Latter-day Saint people?"

These informative questions are in the interrogative form but they should be understood as affirmative declarations. In them two ideas stand out prominently: 1—the "Word of Wisdom" was given to the world before lay and even scientific people had knowledge of the things set forth, and 2—science has since faithfully supported its teachings. Would you care to learn in what way science does this?

In support of his declarations Dr. Oaks continues: "Given [the "Word of Wisdom"] when Louis Pasteur was only eleven years old, and ten years before the birth of Robert Koch (these two men later established the relationship of bacteria to disease); thirty-two years before Lord Lister applied antiseptics to surgery; eight years after the first scientific experiment upon digestion of foods were begun by Beaumont; and many years before the establishment of modern dietetics, it yet contained the rounded current of vital truth in personal health which multifarious investigations in those and other branches have since yielded to present day hygiene."

Now the foregoing declarations by an able and well-trained doctor who is conservative in his statements leads us to look for what other authorities may have written on topics mentioned in the "Word of Wisdom."

## EAT MEAT SPARINGLY

The first topic to which we shall ask your brief attention is that of eating meat. Relative to meat the language of the "Word of Wisdom" is as follows: "Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly. And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine."

The reasons for these statements, as would be expected, are not given. But the plain inference is easily drawn when the section is read through, that to do otherwise than is here stated is to injure the health. Are you interested in hearing what present-day science says about the eating of meat? I shall try briefly to tell you, largely in the language of the authorities themselves. In "How To Live," perhaps the most widely read and authoritative book in English for the layman on the subject of personal hygiene, and published under the auspices of the Life Extension Institute, Inc., we find a great fund of reliable information given in simple language by the authors, Professor Irving Fisher of Yale University and Dr. Eugene Lyman Fisk, Medical Director of the Life Extension Institute, Inc. The book was first published in 1915 under the auspices of the Board of Directors of the Institute, of which Judge William Howard Taft was chairman and writer of the Forewords to the first and the fifteenth editions. My citations will be from the 5th printing of the 18th edition, 1929. This book, may I say in passing, is to be used as a text in the classes of the Adult Department of the Mutual Improvement Associations of the Church during the 1931-32 season.

## HOW MUCH PROTEIN?

The essential constituents of human food, as you know, are fats, carbohydrates, proteins, minerals and vitamins, the last being added to the list only in recent years. A proper diet is made of these essentials in proper proportion. Protein is the tissue-building constituent of foods. It is found in meat, eggs, fowls, milk, peas, beans, grains, especially wheat, most vegetables, fruits, etc. Lean meat and the white of eggs are particularly high in protein. "How To Live," page 42, says: "They consist entirely

of protein and water; also most ordinary foods contain more or less protein." And the book goes on to say "foods should be so selected as to give to the ration the right amount of protein, or repair-foods, on the one hand, and of fats and carbohydrates, or fuel-foods, on the other." Now listen to this: "According to what are regarded as the best investigations," the book says, "the right proportion of protein is generally about 10 per cent of the total number of heat-units consumed. This means 10 per cent of the total nutriment, that is, 10 calories of protein out of every 100 calories of food." And further on the book says "a chief and common error of diet consists of using too much protein, two or more times too much." And on page 47 we read: "At a meeting of the Interallied Council of Physiologists during the War it was decided that meat was not a physiological necessity—since the proteins of meat can be replaced by those contained in milk, cheese and eggs—as well as by the proteins of vegetable origin."

And why is too much protein injurious? On page 47 we read: "When protein is taken in great excess of the body's need, as is usually the case in the diet of Americans, added work is given the liver and kidneys, the circulation is over-stimulated and the 'factor of safety' of these organs is exceeded." And on page 68 is the following: "Before leaving the subject of intestinal poisoning, we may here again mention the importance of avoiding the poisoning that comes from too much protein."

Now please give particular attention to the following, found on page 250: "Even the most ardent advocates of a meat diet cannot produce a scientific evidence to show that intestinal putrefaction to a high degree is in any way beneficial to the organism; hence, in seeking the best form of diet meat as a source of protein may well be excluded and the requisite protein secured from milk, nuts, cereals and vegetables. If in the average diet a pint of milk daily is substituted for whatever meat portions have theretofore been taken, there would be no danger of protein lack." And on the following page is found: "We have quoted Hubner, one of the world's foremost authorities in hygiene, as condemning the very popular idea that meat is very 'strengthening.' Actual experiments on this point have shown exactly the opposite to be the case." This statement will surprise most people. But the book continues: "Meat eating and a high-protein diet, instead of increasing one's endurance, have been shown, like alcohol, actually to reduce it."



And then experiments conducted at Yale University are described, after which the book continues (page 252): "The experiments furnished a severe test of the claims of the flesh-abstainers. Two comparisons were planned: one between flesh-eating athletes and flesh-abstaining athletes, and the other between flesh-eating athletes and flesh-abstaining sedentary workers. The results would indicate that the users of low-protein and the non-flesh dietaries have far greater endurance than those who are accustomed to the ordinary American diet."

Now let me read to you a few words from the "Word of Wisdom," given by Joseph Smith to the world more than 98 years ago, long before science knew any of the facts that I have just read to you from "How To Live." As a promise for observing the "Word of Wisdom" the Revelation says: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow in their bones. \* \* \* And shall run and not weary, and shall walk and not faint." Do the Yale experiments and the statements read from "How To Live" confirm or discredit the teaching of the "Word of Wisdom" relative to the eating of meat? How do you account for the fact that Joseph Smith could give these truths to the world many years before science knew about them?

But I wish to quote from "Health and Efficiency," a book written for schools by Professor M. V. O'Shea of the University of Wisconsin and Dr. J. H. Kellogg, Superintendent of the Battle Creek Sanitarium, and published by the Macmillan Company in 1927. I believe any one could read this little 347-page book on hygiene with a great deal of profit. From the chapter on Food and Efficiency I condense these statements: "Proteins are body-building materials. They may also be used by the body as fuel, but this occurs only in case of necessity. When heat producing foods—fats and carbohydrates—are burned up proteins are used for fuel. So if the body does not need the protein for repairs, it will use it, but it is a bad form of fuel, for it leaves behind what might be called clinkers. When fats and carbohydrates are consumed, they leave no "ashes." With protein foods the story is quite different. These, when formed, yield substances that are

not ready for elimination by the kidneys until they have been chemically changed by the liver. These products are poisonous and circulating through the body have an injurious effect. These poisons are present in excess in the blood of heavy meat eaters. The result is that the liver and kidneys are much over-worked and thus wear out prematurely.

## EFFECTS OF TOO MUCH PROTEIN

Again: "Of the food eaten, a small portion remains behind in the intestine undigested. This is particularly true of protein food, the unused residue of which is usually much greater than that of the carbohydrates and fat. When more protein is eaten than needed some of it remains in the large intestine until it is discharged. The warmth of the body causes it to putrefy.

"It is evident, then, that if one's diet is such that a considerable amount of undigested meat is left to decay in the colon, harmful poisons will be absorbed in the blood and will do harm to the liver, kidneys, blood-vessels, and other tissues.

"Dr. Newburgh, a University of Michigan professor," the book continues, "as a result of his researches, has concluded that an excess of protein in the diet, resulting from heavy meat eating, is one of the causes of the great increase in recent years of diseases of the kidneys, heart, and blood-vessels."

"The foods to be used most sparingly are those which contain a great excess of protein, such as meat, eggs, cheese and beans. On this account, there are many authorities," says this book from which I am reading, "who think that it would be safer to discard the use of meat altogether than to continue to use it so freely as many Americans are doing." And then the book quotes Dr. McCollum of Johns Hopkins University, an eminent authority on nutrition as follows: "I have not the slightest hesitation in saying that a vegetarian diet, supplemented with fairly liberal amounts of milk is the most satisfactory type of diet a man can take."

Next Professor Chittenden of Yale University is quoted: "With vegetables of all kinds and milk, bread, and butter, you have at your command all the necessary resources for a nutritious diet."

Next the book speaks about a bulletin by the U. S. Department of Agriculture in which we are told that "meat may be

omitted from the diet altogether, for it has been determined that all necessary protein and energy may be obtained from other materials."

As a final quotation from the book "Health and Efficiency" I give the following: "Energy can be gotten from food only after it has become part of a living cell. The excess protein is never assimilated; it never becomes an actual part of the body; it is burned to get rid of it, just as rubbish is. Even the heat produced is extra heat which the body does not need and so is carried off by an increase in the insensible perspiration. Under conditions of extreme exposure to cold the heat might be of service. On the other hand, in case of fever, and in hot weather, the heat excess induced by too much protein may do great harm."

How did Joseph Smith know this? He probably did not, for at that time even science had not discovered it. Why, then, was Joseph Smith not afraid to publish the "Word of Wisdom" to the World?

We thank you. Until next Sunday evening at this hour we bid you all good-bye.

# HOT DRINKS NOT GOOD

*Address Over Radio Station KSL, Sunday Evening, Aug. 2, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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*Published by the Church*

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No. 18

*Student friends and radio listeners:*

In the talk last Sunday evening we produced authoritative scientific evidence to show that too much protein, the food constituent of lean meat, in human food is detrimental to health. We found that, in general, not more than ten per cent of our food, measured in calories, should consist of protein, though the average American diet contains from two to three times this amount of protein. Further, since protein is an important constituent of eggs, milk, cheese, peas, beans, and grains, as well as the chief constituent of lean meat, it is easy to see how careful a person must be in what he eats in order to keep the protein content down to ten per cent. To do this the authorities quoted advised, you will remember, that meat be eaten sparingly, if at all; and if eaten it best be eaten in cold rather than in warm weather. (How easy it is to exceed this ten per cent! We recently went to a camp-fire "Word of Wisdom" dinner. Probably not less than forty per cent of the food constituents was protein.)

Further, experiments conducted at Yale University, proved definitely, we showed last time, that meat eaters had neither the strength nor the endurance of non-meat eaters.

As a result of the evidence produced we arrived at the conclusion that recent scientific experiments completely confirm the statements in the "Word of Wisdom" relative to the eating of meat. We called especial attention to this fact. To Latter-day Saints, however, the agreements between the teachings of the "Word of Wisdom" and of science occasion no surprise—they



were anticipated. Nevertheless the interest of the Saints in the agreements is naturally very keen. These agreements have a deep significance to them, as we shall point out in a later talk. Can you surmise what this significance is?

May we now ask your attention while we examine some other teachings of the "Word of Wisdom?" Of course you are concerned with your health and how best to preserve it. We rely upon your interest in at least this phase of our subject as a justification for asking you to listen to us. Some of you will, of course, be interested for additional reasons. Your reward will be, in any case, some ideas of what recent science says concerning things that vitally affect your health, for I shall continue to quote from the writings of accepted authorities.

## FEEDING EXPERIMENTS

And now let us call to your attention an interesting coincidence respecting these teachings which you may not have heard. In the language of the "Word of Wisdom" "all grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, *wheat for man, and corn for the ox, and oats for the horse,*" etc. You will notice that wheat is suggested as the grain for man and corn for cattle. Is there any significance in this? Let us see.

In the fourth edition, revised and printed in 1929, of the book entitled "The Newer Knowledge of Nutrition," the authors, Drs. McCollum and Simmonds of the Johns Hopkins University, give some attention to certain cattle-feeding experiments. From the material presented we get the following interesting and relevant statements: "In 1906 an experiment was begun at the Wisconsin Experiment Station which had a far-reaching effect on the minds of students of nutrition. The object was to determine whether rations for cattle so made up as to be alike in so far as could be determined by chemical analysis, but derived each from a single plant, would be of equal nutritive value for growth and maintenance of vigor.

"The ration employed for one group of animals was derived solely from the wheat plant—straw, wheat gluten, and the entire wheat grain. The ration of the second group consisted of the entire corn plant: kernel, stalk and the leaf,—together with corn

gluten, a by-product of the corn starch industry. The third group was fed solely from the oat plant: rolled oats, oat straw and leaf. A fourth group, supposed to serve as controls, was fed a ration having the same chemical composition, but derived from about equal portions of wheat, corn, and oat products.

"The animals employed were young heifer calves weighing about 350 pounds; they were comparable in size and vigor. They were restricted to the experimental ration, plus salt. They were allowed to exercise in an open lot. All groups ate practically the same amounts; digestion tests showed that there were no differences in the digestibility of the three rations.

### OBSERVABLE DIFFERENCES

"Not until the animals had been confined to the rations for a year or more was differentiation in their appearances easily observable. The corn-fed group was sleek and fine. In marked contrast stood the wheat-fed group. These were rough-coated and gaunt. They were small of girth, compared with the corn-fed group. The groups fed the oat-plant ration and mixture ration stood intermediate between the other two.

"The reproduction records are of especial interest. Corn-fed heifers invariably carried their young to full term. The young showed remarkable vigor, were normal in size, able to stand and suck within an hour of birth, which is the rule with vigorous calves. All lived and developed normally. Young of the wheat-fed mothers were the reverse in all respects. They were born three to four weeks too soon, were small, weighing on an average 46 pounds, whereas the young of corn-fed animals weighed 73-75 pounds each. The latter weight is normal for new-born calves. Young of wheat-fed mothers were either dead when born or died within a few hours. Young of mothers which had grown up on the oat-plant ration were almost as large as those from corn-fed mothers, the average weight being 71 pounds. All cows in this group produced their young about 2 weeks too soon. One of four was born dead, two were very weak and died within a day or two. The fourth was weak but was kept alive. Young of cows fed the mixture of the three-plant food products were weak in most cases.

"As to milk production records were kept. During the first 30 days the average production per day per individual of the corn-

fed lot was 23.03 pounds; for the wheat-fed lot 8.04, for the oat-fed lot 19.38, and for the mixture-fed cows 19.82 pounds per day per cow." These results are remarkable.

## AGREEMENTS WITH WORD OF WISDOM

Concerning oats, in chapter 9 we read that "oats have long been a favorite among feeders of horses, and are believed by many to have exceptionally high nutritive value because animals fed liberally with oats frequently show much spirit when driven or ridden." With cows, as just seen, no such results are observed.

As to wheat, in chapter 9 we find the following: "Wheat is the most important seed grain used as food by all western peoples, and is second to rice in respect to the quantity used by man. . . . The proteins of wheat are a little more efficient for promoting growth than are the same amounts of protein from milk and eggs. No cereal grain contains proteins superior to those of wheat. Its prominent place in the diet of mankind is justified by the results of experiments on animals."—rats principally, we may add.

The foregoing statements of Drs. McCollum and Simmonds relative to the use for foods of wheat, corn, and oats will challenge the interest of Latter-day Saints. To any normal mind does it not seem that there is a remarkable coincidence between the statements of these eminent scientists and the statements of the "Word of Wisdom" relative to wheat, corn, and oats?

The probabilities are, of course, that at the time the "Word of Wisdom" was published (1833) Joseph Smith knew nothing about the facts concerning the relative food value of these grains, since experimentally found by scientists. Why then would he dare give them to the world? He professed to be a prophet of the living God. He gave the "Word of Wisdom" as a revelation from God. Since the statements made in this document were in advance of the knowledge of the time is it reasonable to suppose that he would risk exposure if the document were spurious? This, I think, is a challenging question. What do you think?

In any modern reliable book on foods and health, such as "How To Live" by Fisher and Fisk, or "Food, Nutrition and Health" by McCollum and Simmonds, many details may be found, not given in the "Word of Wisdom." Personally I like to regard these details as fillers to the "Word of Wisdom," since,

so far as I have read, all these details are complementary to, and in agreement with, this remarkable document. None of them contradict its statements. For instance, in this document we find the following: "And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving." Modern dietetics, as you undoubtedly know, confirm these statements. In fact in recent years since the discovery of vitamins renewed emphasis has been placed by the newer books upon the value as human food of fruits and vegetables, particularly *fresh* fruits and vegetables. No diet is satisfactory that does not contain a liberal amount of these things.

But these are to be used with "prudence," says the "Word of Wisdom." "Moderation" is the word generally found in the books. We are to "eat, work, play, rest and sleep in moderation," says "How To Live" (p. 141). This book, as we remarked last week, is highly recommended for reading to every one interested in acquiring and maintaining good health. And Drs. McCollum and Simmonds say in their book on "Foods, Nutrition and Health" "food is the most important single factor affecting the health of man." Now may I remark here that the teachings of "How To Live" very satisfactorily confirm the doctrines of the "Word of Wisdom." This is a satisfaction to all Latter-day Saints, a fact you will readily understand.

## HOT DRINKS NOT FOR THE BODY

But let us examine some other statements in the "Word of Wisdom" in the light of modern scientific teachings. One of these statements is the following: "And again, hot drinks are not for the body or belly." Does any one ask what is here meant by "hot drinks?" If so I answer you in the language of Dr. James E. Talmage, member of the "Council of Twelve" of the Church. In Volume 20, 1917, of the magazine "Improvement Era" (pp. 555-558) Dr. Talmage discusses this question in his characteristically clear and forceful style. From this article I extract the following statements: "The real significance of 'hot drinks' as here expressed is a matter of interest and importance. It is reasonable to say that the expression employed when the revelation was given



to the Church in 1833 had the meaning common to the usage of that time. . . .

"It is evident from a studious reading of the 'Word of Wisdom' . . . that the Lord used the language common to the time, such as would be understood without question by the people directly addressed." In the "Word of Wisdom" "the word 'belly' occurs; and it is used with the signification current in that day, meaning the stomach or perhaps the alimentary canal in its entirety, and not as a designation of the abdomen.

"We are consistent and in harmony with the spirit of the revelation in affirming that hot drinks as specified in the 'Word of Wisdom' comprised the common beverages then and, less exclusively, since, taken hot. The commonest of these were and are tea and coffee, but the inhibition applies further to the drinking of any liquids at a high temperature. . . .

"Tea and coffee, therefore, are the principal substances forbidden in the 'Word of Wisdom' as hot drinks, just as alcoholic liquors are interdicted as 'strong drinks.' Modern science has demonstrated that tea and coffee [because of the poisons they contain, to which reference will be made in a later talk] are bad for the body whether imbibed hot or cold, and also that alcoholic beverages are injurious whether malted, vinous, or distilled. The comprehensiveness of the terms used in the revelation is definite and effective.

"As demonstrated by chemical and medical science today, tea and coffee are harmful to the body on account of their poisonous nature, and, when drunk hot, on account of positive interference with the digestive processes, and lasting injury to the tissues of the stomach."

## WHAT ARE HOT DRINKS

While it is true, as pointed out by Dr. Talmage, that in the days of the Prophet Joseph Smith "hot drinks" were commonly understood to mean tea and coffee primarily, you may be interested in hearing a few words concerning hot, i. e. high temperature, drinks as such. Hence please listen to the following from the "Era" article by Dr. Talmage, already cited: "Now, it has long been known, and is today accepted as an undisputed fact, that high

temperature hinders, and boiling heat destroys, the efficacy of the ptyalin of the saliva and the pepsin of the gastric juice. It should be noted in this connection that temperatures far below the heat of the body also interfere with the action of both ptyalin and pepsin; and therefore the taking of iced drinks with meals is to be deprecated."

Further on in his article Dr. Talmage continues: "*It is now held by competent authority that ulcers and cancers of the stomach are largely due to the use of hot drinks. . . .* Cancer has increased alarmingly with the spread of so-called civilized modes of living. Among the tribes still subsisting in a simpler way, one element of which simpler way is that the people usually take their food cold and scarcely ever drink anything hot, cancer is practically an unknown affliction, as it is also among animals.

"A striking testimony to the influence of hot drinks in promoting cancer of the stomach" is given by Dr. Wm. J. Mayo whom Dr. Talmage quotes from an address made before a meeting of the American Medical Association, held in San Francisco in 1915. From the quotations I take these pertinent sentences. "'Food is cooled during mastication but liquids are often swallowed hotter than can be borne comfortably in the mouth. One cannot help thinking that hot drinks may be one of the most important irritative causes of chronic ulcer and precancerous lesions. Extreme cold may have the same effect. Primitive men and animals do not take their drinks hot and seldom have gastric cancer.'"

Dr. Talmage quotes from other authorities concerning the influence of hot drinks on cancerous growths and then remarks: "Irritation of the mucous lining of the stomach has been proved to be a very common condition productive of gastric cancer, and hot drinks are held by medical authority to be among these destructive irritants."

## HIGH TEMPERATURE DRINKS HARMFUL

Dr. Talmage's article was written about fourteen years ago. On the question of hot drinks you will be interested in the following statement recently made by Dr. A. C. Ivy, Professor of Physiology in the Medical School of Northwestern University, Chicago. He writes: "The effect of hot drinks on the stomach has been stud-

ied by us. . . . We have found that if one or two glasses full of water at 140-150° F. is introduced into the stomach at two or three day intervals or daily for several days an 'inflammation' of the lining of the stomach results which renders it impossible for it to form gastric juice which digests the proteins of food. ALSO ULCERS OF THE STOMACH MAY RESULT. We have taken the temperature at which coffee and soup are served and eaten in a Chicago restaurant and found that the temperature is around 150° F. or above and that some people drink coffee and soup at this temperature. It is known and we have found that liquids which are hot and painful to the skin of the finger and face are not hot in the mouth because the mucous lining of the mouth is less sensitive. Obviously liquids should not be ingested in which the finger cannot be held with comfort. . . . But unquestionably the stomach of those individuals who gulp down a cup of hot coffee or bowl of soup is injured or mistreated." It thus appears that "hot drinks" are not, even hot water is not, good "for the body or belly."

Again reverting to the article by Dr. Talmage and using his language: "Those whose faith gave them confidence in the Word of God knew that hot drinks are not good for the body many decades before man made the discovery and found partial explanation of the fact."

Until next Sunday evening at this hour we again bid you all good-bye.

# ARE TEA AND COFFEE HARMFUL?

*Address Over Radio Station KSL, Sunday Evening, Aug. 9, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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## *Students and other radio listeners:*

In our talk last Sunday evening we quoted from the "Word of Wisdom" these words: "And again, hot drinks are not for the body or belly." We produced testimony to show that this statement should be taken literally for even a drink of hot water has injurious tendencies; also that the statement is to be understood as a warning against the use of tea and coffee as beverages, taken either hot or cold.

Now, tea and coffee drinkers are so numerous and there are among them so many who profess to believe that these drinks are harmless that we feel warranted in producing some further testimony on this point.

May I begin by quoting from pages 76-77 of "How To Live," an authoritative book on hygiene, referred to last Sunday evening? The quotation is as follows: "Among the poisons which must be kept out of the body should be mentioned habit-forming drugs, such as opium, morphin, cocaine, heroin, chloral, acetanilid, alcohol, caffein and nicotin. The best rule for those who wish to attain the highest physical and mental efficiency is total abstinence from all including spirits, wine, beer, tobacco, many much-advertised patent drinks, served at soda-water fountains, most patent medicines, and even tea and coffee. \* \* \* The exact extent to which the milder poisons are injurious has not yet been scientifically settled. Tea and coffee, for instance, if very weak and used moderately, are, presumably, not injurious in any marked degree to healthy persons." Notice the use of the word presumably. And the book continues: "The trouble is, however, that sensitive people do not keep moderate. \* \* \* The lax spirit in which many people make an exception to the rules of



health in favor of some mild indulgence is very likely to lead to the making of many other exceptions until they are, without knowing it, carrying a heavy load made up of scores of little items of harmful indulgences. Experiments at the Pasteur Institute have shown that the long continued use of very minute doses of poison ultimately produces appreciable harm. \* \* \* Those with feeble digestions or unstable nervous systems are especially harmed by these poisons."

## THE CASE AGAINST TEA AND COFFEE

Now, what is the case against the use of tea and coffee as harmful poisons? I think I can do no better than to devote most of this talk reading to you a discussion of this topic made by Dr. Daniel H. Kress, Neurologist, Washington Sanitarium and Hospital, widely known for his articles on narcotic and other poisons. In a paper recently written and the public use of which permission is given, Doctor Kress pays particular attention to tea and coffee as poisons. And he begins this paper by saying:

"Since coffee and tea are so universally used, it does not seem out of place to ascertain whether they are beneficial or injurious to health.

"The first effect of tea and coffee, as every user knows, is stimulation. It is because of their stimulating effect that the use of these beverages has become so prevalent. The tired, worn-out mother, feeling the need of something to spur her on, or the society woman who feels the need of maintaining a feeling of fitness \* \* \* naturally resorts to their use. They answer the same purpose that the whip does to a worn-out or tired horse. The whip is a poor thing to depend upon to keep a worn-out horse in trim, and yet that is what men and women are doing as they place dependence in that delusive cup day by day to keep fit. It is only a question of time when medical advice and possibly a stay at some medical institution for rest and treatment is necessary. Nervous exhaustion is a disease that is becoming extremely common in countries where dependence is placed in these beverages. One of the chief causes of nervous exhaustion and insomnia in America I believe to be the dependence that is placed in these beverages to keep up and going.

## NERVOUS EXHAUSTION RESULTS

"The first effect of either tea or coffee is a feeling of exhilaration. This is purely a drug effect. It is a form of intoxication.

The caffein excites the nerve terminals in the stomach and through them the brain and the heart. Fatigue is for the time forgotten. The intellect is aroused, and the imagination becomes more vivid. There is, in fact, a general feeling of well-being and fitness. The trouble is, this is merely a state of nervous excitement, the effect of which soon wears off. Naturally this state of excitation is followed by a corresponding state of debility and languor. This creates the demand for another stimulant of some kind. In other words, every artificial up, is followed by a corresponding down. The tendency, therefore, is downward and a demand for stronger stimulants is created. In time a state of complete nervous and mental exhaustion is reached.

"Tired nerves need rest and quiet and not stimulation. When exhausted, nature needs time to recuperate her exhausted energies. When her forces are goaded on by the use of stimulants, more may be accomplished for the time being, but gradually it becomes more difficult to rouse the energies to the desired point, and ultimately the will is overborne, and there exists no power to deny the unnatural craving. Stronger and still stronger stimulants are demanded. It is in this way drug addicts are made.

" \* \* \* So far in my medical practice I have not met a woman who was a smoker of cigarettes who was not also a tea or coffee addict. Many a deceived mortal is on the way to complete nervous exhaustion, and does not know it. That which they depended upon and considered indispensable in keeping up, is actually tearing down the vital forces.

"That coffee and tea are far from being the harmless beverages that they are represented to be, will be seen from a report given out by the New York Life Extension Institute. Out of 16,552 men examined by the Institute, excessive use of alcohol was considered to be responsible for *seven per cent* of the physical impairment, while coffee and tea were assigned as a cause of *forty per cent* of these ailments and impairments." And now Dr. Kress called upon another expert to testify. And so he says:

#### DR. FISK'S TESTIMONY

"In his new book, 'How to Make the Periodic Examination,' Dr. Eugene Lyman Fisk of this Institute says: 'Coffee is essentially a drug; that is, in itself it has no food value or nourishing principles. Its effects are mainly due to an alkaloid, caffein, which is used in medicine as a nerve and heart stimulant, although its use

is being much restricted because of the uncertain effects. In this,' Dr. Fisk says, 'it *resembles tobacco*. \* \* \* Caffein,' he tells us, 'is now given chiefly in emergencies, and is no longer combined with headache remedies, since the Hygienic Laboratory at Washington has shown that it increases the depression or poisonous effects of such drugs.'

"And Dr. Fisk further adds, 'The ill effects which may in the long run be produced by this powerful drug taken habitually for many years, even by the supposedly healthy, have never been measured, but it is not uncommon for people who have taken coffee and tea for many years without apparent ill effects suddenly to develop a susceptibility to these drugs, suggesting that there has been a slow damage to the nervous system.'

"He gives the very sensible advice, 'For those who wish to lead the ideal hygienic life, coffee and tea are not recommended, except for purely medicinal purposes and when prescribed by a physician.'

"'When muscularly fatigued,' he says, 'a bath or a rub-down is far better than drugs,' and

"'When mentally fatigued, rest and sleep is the remedy, not stimulants. Anything that merely masks fatigue is, in the long run, fraught with a certain risk.'

"Dr. Fisk concluded by saying, 'There can be no doubt that tea and coffee are distinctly harmful, even in moderate amounts, to individuals suffering from dyspepsia, sleeplessness, nervousness, heart affection, and those who have inherited a tendency to nervous and mental irritability. Many suffering from acid dyspepsia, insomnia, and nervousness secure complete relief after giving up tea and coffee.'

"Referring to these beverages as a cause of high blood pressure, Dr. Fisk says: 'The fact that coffee, in doses sufficient to produce any stimulating effect, raises blood pressure and stimulates the action of the kidneys, is also good reason for using it with caution. Instead of spurring the kidney with drugs, its work is regulated by proper diet, water intake, etc. A recent investigation of a group of 1,000 cases of high blood pressure showed that excess of tea and coffee was one of the outstanding factors in this group.' " And Dr. Kress comments as follows: "This is something worth thinking about in these days of the high mortality from heart disease. Deaths from heart failure are more common than deaths from any other disease. There is a reason. Practically every case of this kind, it may be observed, was a user of stimulants of some kind.

## OTHER POISONS BESIDES CAFFEIN

"The principal drug effects in both tea and coffee are derived from caffein, a cup of moderately strong coffee containing about three grains of caffein, an ordinary cup of tea a little less. Now if caffein were the only toxic principle contained in coffee, the effects of coffee and tea would be identical. But coffee contains some essential and volatile oils known as caffeol and caffotannic acid, which are also injurious. Some of the unwelcome symptoms are due to these. Dr. Hale Powers of the Neurological Department of the Massachusetts General Hospital found that some of these symptoms cleared up when coffee was replaced by tea. He calls attention to the fact that symptoms of coffee poisoning, *not attributable to caffein*, are produced by these volatile substances which really give the aroma to the finer grades of coffee. He is inclined to believe that so-called better grades are the more poisonous, since they contain more of these volatile oils. \* \* \* There is much said in these days about *caffein*, but altogether too little about *coffee*. Not merely should we abstain from the use of caffein, but from the use of coffee, even if freed from caffein.

"It is evident if coffee is used, it is best to use that from which the caffein has been removed, but *caffeinless coffee* cannot be regarded altogether as a harmless beverage by any means, since some of the symptoms arising from the use of coffee are not due to the caffein, but to the volatile oils present.

"Coffee makes its user irritable. Dr. Bock of Leipsig, Germany, investigated the diseases of the higher classes of German society, and attributed their irritability and quick temper to the free use of coffee. It is useless for coffee addicts to pray for the grace of good temper, unless they are willing to remove the cause of their irritability and quick temper." \* \* \*

Next Dr. Kress illustrates his points by an example. "Some-time ago," he says, "the Governor of one of our southern states came to the Sanitarium for treatment. The second day he was here, he called me up to his room and said, 'Doctor, the treatments disagree with me. My head aches, and in fact I ache all over.' Knowing something of his habits, I said to him, 'I think your symptoms are due to the fact that you have had no coffee since coming here.' He ridiculed the idea. Then I said, 'Suppose we have a little demonstration and test it out.' I ordered a cup of coffee for him. In less than a half hour he appeared at my office



door, all smiles, and said, 'Doctor, you are right, my headache and all my nervous symptoms have disappeared.' Then I said to him, 'This is the best evidence I can present to you that you ought not to use coffee.' We suffer no inconvenience from going without something that is wholesome. We can abstain from fruit juice, malted milk, etc., without any inconvenience, but when an attempt is made by a morphine addict to give up morphine, it is quite different. He suffers. The same applies to cocaine, nicotine and caffeine. This is the best evidence that such products are toxic and should be left alone."

## CEREAL BEVERAGES CONTAIN CAFFEIN

Next, Dr. Kress says something surprising: "Knowing the craving that exists," he writes, "cereal beverages are sold to which caffeine is added. The Pennsylvania State beverage law prohibits the sale of such beverages. The Pennsylvania Medical Journal says, 'Dr. J. W. Kellogg, director of the Bureau of Foods and Chemistry, states that it is the desire of the bureau to inform all brewers and bottlers regarding the provision of the law so that they may prepare cereal beverages without the addition of caffeine and thus protect themselves from the possibility of selling an unlawful product. Recent investigations of samples of cereal beverages have revealed the presence of added caffeine in sufficient quantities to cause serious illness to those persons who may not be in normal health, if any quantity were consumed.'"

And then Dr. Kress continues: "Several years ago I attended a Child's Welfare exhibit in New York City. \* \* \* I noticed one poster which read, 'Do not give your children tea or coffee. Tea and coffee are a poison to the child.' I said to myself, that is good advice, but the thought came, if coffee and tea are a poison to the child after its birth, are they not equally poisonous to the child before its birth? The prospective mother, by drinking tea or coffee, supplies it to the child before its birth. The child needs to be thought of before its birth. One reason why so many nervous children are ushered into the world is because women imbibe so freely of tea and coffee before the children's birth. Coffee and tea are a poison to the child after its birth, all admit, but they are a poison to both the mother and the child before its birth. It makes nervous wrecks of women and also of the children born to them."

## AN ANGEL INSTRUCTS MANOAH AND HIS WIFE

And then Dr. Kress goes to the Bible for an illustration and says: "When the Angel of God appeared unto Manoah and his wife, who were desirous of knowing how to take care of the child promised them, they said: 'Teach us what we shall do unto the child that shall be born. \* \* \* And the angel of the Lord said unto Manoah, *Of all that I said unto the woman, let her beware. She may not eat of anything that cometh from the vine, neither let her drink wine nor strong drink, nor eat any unclean thing: all that I command her let her observe.*'" (Judges 13:8, 13, 14) And the Doctor continues: "The habits of the mother before the birth of the child go a long way toward determining the future of the child. If ever care should be exercised in the selection of food and drink, it is *before* the birth of children. Should this be done, there would be fewer nervous children. Naturally these children take to the use of these beverages when once introduced to them. Later this may lead to the use of cigarettes between meals. Thus we see that coffee and cigarettes are very intimately associated.

"The cigarette also excites a thirst for strong drink and in many cases lays the foundation for the liquor habit. If coffee and tea could be banished, the cigarette problem would be a simple one, and bootleg whiskey would not be so much in demand. One thing must be borne in mind, and that is that one form of stimulation and intoxication leads to another and still another, and that in the apparently harmless beverages served so freely in American homes, we have one of the underlying causes of the prevalent use of tobacco and other narcotic drugs."

Now, my friends, much more of competent testimony, as you may know or surmise, could be produced to sustain the thesis that tea and coffee are harmful beverages. Of course, then, the proper thing for sensible people to do is to avoid their use. Thus science again brings comfort to the Latter-day Saint who has from the date the "Word of Wisdom" was given to the world (1833) been willing to believe in the divinity of this revelation and to express this belief by abstaining from the use of these poisonous beverages. In this respect at least would it not be well if every one were a Latter-day Saint?

We invite you all into our audience again next Sunday evening at this hour. Thanks to all and good night.

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# TOBACCO AND SCIENCE

*Address Over Radio Station KSL, Sunday Evening, Aug. 16, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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*Published by the Church*

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No. 20

*Fellow students and other radio listeners:*

The last two Sunday evenings we gave some consideration to the effect of "hot drinks," particularly tea and coffee, on the health of the user. From the standpoint of health and physical efficiency we saw that these beverages are decidedly "not for the body or belly" as the "Word of Wisdom" declares. The findings of modern science, confirming the statements in this document are, of course, particularly gratifying to Latter-day Saints, especially since these findings post-date by several decades the publication of the document. Again may we ask "Is there any significance in this fact?" In a later talk we shall give some consideration to this point.

Time will not permit us to present further testimony concerning the use of tea and coffee as beverages. However, may I give you one more reference to an excellent statement along the lines we discussed last Sunday evening? If so, I refer you to Chapter 9 in "Health and Efficiency" by O'Shea and Kellogg, which discusses "Handicaps in the Race of Life," pp. 197-203. This excellent book was written especially for young people and so the discussion in the citation may be particularly interesting to them.

We propose tonight that you join us in considering the findings of science and keen observers bearing on the use of tobacco by human beings, especially the youth. As you know, the "Word of Wisdom" has something to say about tobacco. The language is as follows: "And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." Some people make the claim, which we readily grant, that the "Word of Wisdom" does not "forbid" the use of tobacco. According to the text



the document was given "not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints." According to the words quoted, tobacco "is not good for man," and its use by him is contrary to "the order and will of God." To Saints this statement is ample. They accept it as equivalent to a divine command.

And why is tobacco not good for man? Science has found out many harmful effects, though more exact knowledge will probably be obtained relative to some of its effects. But enough is already known to justify anyone in saying, as the "Word of Wisdom" said nearly a century ago, that tobacco "is not good for man." Shall we present some testimony bearing on the topic? I hope you will follow while I do so. In doing this we shall go to authorities or to authoritative sources.

### FISHER AND FISK ON TOBACCO

In the book "How To Live," by Fisher and Fisk, cited in three of our previous talks, we quote from pages 79-80 the following: "The evils of tobacco have not been so much studied and are not so well understood as are those of alcohol. But every athletic trainer observes that the use of tobacco lessens physical fitness. The ordinary smoker is unconscious of this and often denies it. He sometimes says 'I'll stop smoking when I find it hurting me; it doesn't hurt me now.' The delusive impression that one is well may continue long after something has been lost from the fitness of the body."

And then the book continues: "At Yale and at Amherst it has been found, by actual measurement, that students not using tobacco during the college course had gained over the users of tobacco in weight, height, growth of chest, and lung capacity. Professor Pack, of the University of Utah, finds that tobacco-using athletes are distinctly inferior to those who abstain. Professor Lombard, of the University of Michigan, finds that tobacco lessens the power of the voluntary muscles, presumably because of the depressing effect on the central nervous system. There is much experimental evidence to show that tobacco in animals induces arterial changes. The present well-marked upward trend of mortality

from diseases of the arteries offers a good reason for heeding such evidence and taking the safe side in every controversy regarding it. Recent experiments by Dr. Roth, of Battle Creek, show that tobacco, like alcohol, tends to produce degeneration, even sterility among rats. This fact should at least give the human parent pause."

And then the book makes these significant statements: "In view of the tremendous increase in the consumption of tobacco due to its wide use by soldiers in the World War, [and, we add, the millions of dollars spent in advertising] this subject is of widespread importance and requires close scientific study." And please pay attention to this quotation: "The tobacco question bids fair to become one of the major problems of public and private health." And, as we shall see later, of morals also.

## THE JAPANESE AND CIGARETTES

Let us now turn to "Health and Efficiency," a book already cited. Discussing the smoking of tobacco and cigarettes in the chapter on "Handicaps in the Race of Life" the book says: "Some years ago a bill was introduced into the House of Representatives of Japan prohibiting the use of tobacco by young people under twenty years of age. The Japanese statesman who introduced the bill said: 'I should like to give you briefly the reasons why we have introduced this bill. Recently even children in our common schools have come to smoke cheap imported cigarettes, the consequences of which we fear may bring our country down to the miserable condition of countries like China and India; because tobacco, like opium, contains narcotic poisons which benumb the nervous system, and weaken the mental power of children addicted to smoking, and thus gives a *death blow to the vitality of the nation.*'"

And then the book continues: "The Japanese law-makers saw that cigarette smoking by boys was threatening the nation's greatness, and so they forbade it. The effect upon the nation could come only through the effect of the cigarette poison upon the individuals who smoked it."

Next, the book gives an illustration that should command the attention of every boy. It says: "A cigarette smoking boy employed by a printing house often had to climb several flights of stairs in the course of his work. Many times before he reached the top he would find himself breathless, panting for air, with his heart beating furiously and his body trembling. The cigarette poison

in his system had reached that vital organ, the heart. A boy with a 'tobacco heart' cannot keep up with modern industrial life, and this boy was soon discharged. His employer said: 'No boy nowadays, when business is so strongly competitive, can afford to saddle himself with any destructive habit. It is like trying to swim with a stone tied to one's neck, race with a ball and chain at one's heels. A successful boy must be strong and healthy, and the tobacco-drenched boy is never that.' "

The book says that high blood pressure is one effect of nicotine poison in tobacco, and then continues: "The high blood pressure produced by the contraction of the blood vessels forces upon the heart a great amount of extra work. Heavy smokers continually overtax their hearts in this way, with the result of wearing them out prematurely. Smokers often die of heart collapse or kidney disease because of the effects of tobacco upon these organs. The death of Mark Twain was caused by 'tobacco heart.' "

### THE SMOKER'S FALSEHOOD

And then the book answers a falsehood to which a smoker sometimes gives expression. It says: "Smokers sometimes say that the poison is destroyed or escapes at the burning end of the cigar and is not to be found to any extent in the smoke inhaled. A German chemist investigated this matter and found that the smoke of a cigar contained half a grain of nicotine, an amount sufficient to kill a man if taken at a single dose. [One writer says nicotine is six times more poisonous than strychnine.] An habitual smoker does not die at once, but the effects accumulate and are likely to carry him off at last with heart failure or disease of the kidneys."

And now picture the manly little fellow of which the book tells as follows: "A little newsboy I know, when tempted by his companions to smoke and ridiculed because he will not join them in this vice, replied: 'Do you think I am going to burn my brains out just because you do?' The effect of tobacco in 'burning out the brains' is shown by the fact that only a very small proportion of pupils who smoke do excellent work. The boy smoker is burning out not only his intellectual faculties, but his strength, manliness, courage, and steadiness,—in fact, all the qualities that he will need to make him a successful man."

May we not examine a little into the question of "burning the brains out?" Dr. O'Shea, a joint author of "Health and Efficiency," a professor at the University of Wisconsin, as you will

recall, has written a book entitled "Tobacco and Mental Efficiency." In the writing of this book Dr. O'Shea had the cooperation of the Committee to Study the Tobacco Problem, a committee composed of about fifty men prominent in medical, educational and business circles and on which Harvard, Yale, Johns Hopkins and other leading universities were represented. Professor O'Shea's book, published eight years ago, was "the first one issued in the name of the Committee," though the author assumes responsibility for its contents.

In the "Explanatory Note" the author writes: "After years of searching, I concluded that practically all that had been written on the influence of tobacco on mental function was based upon the peculiar bias or prejudice of the authors—so I decided to make an attempt myself to secure data on this subject which would not be colored by prejudice or propaganda.

"This book describes investigations that have been carried on for several years under my direction together with the results that have been reached."

I have given you this detail in order that you may get an idea of the care exercised in getting reliable data and in formulating conclusions from the data.

## TOBACCO AND MENTAL EFFICIENCY

Of course, you will notice that Dr. O'Shea was attacking the problem of the effect of tobacco on mental efficiency—the question of "burning the brains out," as the newsboy put it. The "Word of Wisdom" deals primarily with the conditions of physical health. But of course both types of health are closely related, largely interdependent. But the "Word of Wisdom" does not specifically tell us why tobacco "is not good for man." In giving revelations and commandments the Lord frequently gives few, if any, reasons. He has given us intelligence and inquiring minds and so made it possible for us to learn the reasons. So in case of the "Word of Wisdom," science has supplied and is supplying the reasons.

But now to Dr. O'Shea's findings. We refer you to chapter 6 of his book wherein he reports various investigations "bearing upon the question of the relation between tobacco and the intellectual work of pupils." Among others he makes this report:

"In 1907, Supt. H. D. Hervey, of Malden, Mass., published the results of an investigation of the effects of tobacco upon the pupils in his community, as follows:



	Smokers	Non-Smokers
Excellent in school work .....	0	15
Good in school work .....	2	14
Fair in school work .....	12	11
Poor in school work .....	26	0
Failed of promotion:		
Once .....	8	6
Twice .....	14	1
Three times .....	8	0
Four times .....	1	0
One pupil had double promotion once before smoking, but failed twice after beginning to smoke.		
Often sick .....	10	1
Headache .....	14	1
Sore eyes .....	7	0
Lazy .....	34	0
Nervous .....	22	1
Dull .....	24	1
Unable to think at times .....	31	0
Mentally dwarfed .....	12	0
Incapable of sustained attention .....	35	0
Poor memory .....	26	0
Poor Reasoning powers .....	29	1
Weak of will .....	32	1
Coward .....	15	0
Liar .....	16	0
Degenerate .....	7	0
Vulgar .....	12	0
Influence bad .....	15	0
Disobedient .....	18	1
Disrespectful .....	11	0
Truant .....	16	0

And then, among other comments, Supt. Hervey says: "The results of this study would seem to indicate a close connection between low mentality, physical weakness, moral delinquency, and cigarette smoking. If this be true, the cigarette, far from being the sign of manliness and of superior intelligence, should be re-

garded as the badge of the physical weakling, the mentally incompetent, and the morally unsound."

On page 122 Dr. O'Shea gives another table reporting on 400 high school boys, 200 smokers and 200 non-smokers. The table is as follows:

	Smokers	Non-Smokers
Nervous -----	14	1
Impaired hearing -----	13	1
Poor memory -----	12	1
Bad manners -----	16	2
Low deportment -----	13	1
Poor Physical condition -----	12	2
Bad moral condition -----	14	0
Bad mental condition -----	18	1
Street loafers -----	16	0
Out nights -----	15	0
Careless in dress -----	12	4
Not neat or clean -----	12	1
Truants -----	10	0
Low grades -----	18	3
No promotion -----	79	2
Over-age -----	19	2
Untruthful -----	9	0
Slow thinkers -----	19	3
Poor workers -----	17	0

Summarizing a study made on 950 school boys, smokers and non-smokers, the book says: "1. Smokers are distinctly older than non-smokers in the same classes, having failed in the work more frequently.

"2. Smokers are doing distinctly poorer work than non-smokers.

"3. Smokers are disciplined much more frequently and for more serious offenses than the non-smokers are."

May we give you one more short table? It is a record of 156 boys in the Deerfield High School, Highland Park, Illinois, and is as follows:

	Average grade
77 had never smoked .....	84.5
24 had quit smoking .....	80.5
55 habitual smokers, in school .....	76.0
45 habitual smokers, quit school .....	69.0
The average of the grades of the ten highest non-smokers was .....	90.9
The average of the grades of the ten highest smokers was .....	78.9

## SCHOLARSHIP AND SMOKERS AT HARVARD

A number of other tables are given both of high school and college boys, and in every case the average scholastic standing of smokers is decidedly lower than that of non-smokers. And on page 128 is this remarkable statement: "In the *Literary Digest* for August 8, 1914, the statement is made that in fifty years at Harvard University not one tobacco user has stood at the head of his class, though five out of six Harvard students use tobacco." It may be that the courageous newsboy spoke better than he knew.

Dr. O'Shea closes the chapter with these words: "It is a significant fact that in every one of the foregoing reports, smokers are shown to be inferior to non-smokers in the work of school and college. Whether their inferiority is due to the direct effect of tobacco as a drug, or to other factors, or to all factors operating together, remains to be determined; but so far as these investigations reveal the facts regarding the role of tobacco in school and college, it is always associated with poor scholarship."

Students, is it not worth your while to give particular attention to the statements of Dr. O'Shea, just quoted? As you know he is an outstanding figure among educators in America. In the light of what he says can anyone truthfully say that smoking does not hurt him? Was not the Lord right when he revealed to Joseph Smith, the "Mormon" Prophet, that tobacco "is not good for man?"

We invite all of you into our discussion again next Sunday evening at this hour. Good night to you all.

# "TOBACCO IS NOT GOOD FOR MAN"

*Address Over Radio Station KSL, Sunday Evening, Aug. 23, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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*Published by the Church*

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No. 21

*Student friends and other radio listeners:*

Last Sunday evening time limits compelled us to close our discussion before we had finished it. We hope you will be willing that we shall continue it tonight. We were considering, you remember, the effect of tobacco on mental efficiency. We presented some data and statements, published in Dr. O'Shea's book entitled "Tobacco and Mental Efficiency."

Now, because smoking is so general and because so many smokers say that smoking does not hurt them, some even asserting that they derive benefit from the indulgence, will you not agree that it is worth while that we shall further examine the evidence? And may I advise you that I have no wish to present to you unreliable data or even to overstate or exaggerate the facts. The experience I gained by working with college students through many years tells me that I must stick to the truth in the matters I am discussing with you, or else do the cause I am representing more harm than good. And you students for whom my talks are primarily prepared would be quick to detect any exaggerations I might make. So I am going for material only to sources that are considered authoritative, just as every careful teacher does. It is facts—truth—that we want. Now I admit that statistics, data and other facts are often dry. But by real students bent on learning the truth, they are gladly welcomed. So I hope that you will continue to favor me with your attention. I shall try to avoid being insufferably dry.

## TOBACCO AND MENTAL EFFICIENCY

But to continue with the discussion from the point we reached



last Sunday evening: May we continue paraphrasing and quoting from the book "Tobacco and Mental Efficiency?" In chapter 7 is presented "Testimony of Principals and Faculties of High Schools." And we read: "One cannot escape the conviction that some of the investigations relating to the influence of tobacco on scholarship that have been reported show the effects in greater or less degree of prejudice, while others, those that appear in Chapter 6, for instance, seem to be entirely free from bias and preconception." (We referred to these data last Sunday evening.) And Dr. O'Shea continues: "The writer discussed these investigations with a number of high school principals for the purpose, mainly, of deciding whether it would be possible for principals and faculties of high schools to conduct an unprejudiced investigation in their respective schools in order to determine whether the use of tobacco had any measurable effect, beneficial or otherwise, upon the intellectual work of pupils. The writer was particularly eager to learn whether the principals and faculties of high schools could measure the effects of tobacco as distinguished from pool rooms, dance halls, motion pictures, and other agencies upon the scholarship of pupils." As a result one thousand schools distributed in five states of the Middle West were selected for the inquiry which was to be made according to a carefully worked out plan. As to results Dr. O'Shea says:

"Returns were secured from forty-five per cent of the schools selected for the investigation. All returns were carefully studied by the writer and his associates in this work. It was believed by all of us that some of the returns did not show careful, accurate, unbiased investigation and they were discarded, for it was thought best not to consider the returns from any school if they appeared to be influenced by prejudice. After the elimination of all data which seemed to be biased, there were left returns from 206 schools which bore evidence of careful, unprejudiced and impartial inquiry."

## SMOKING DETRIMENTAL TO SCHOLARSHIP

The above statements are read to you so that you may feel, as I feel, that Dr. O'Shea and his co-workers were dominated by one major desire—to learn the truth. And now what do the findings show? The book devotes several pages to presenting the data. For these I refer you to the book. But a part of the summary is as follows: "One cannot go over the reports from these two hun-

dred six schools without forming the conviction that tobacco is either directly or indirectly playing a tragic role in the high school. There is no evidence of bias or prejudice in the returns from most of these schools; at any rate the principals and faculties were aware of the danger that preconceived notions might distort their views, so that they were on their guard. And if they erred at all it was probably in the way of leniency in estimating the intellectual status of smokers in their schools. . . . The writer knows that a considerable number of the principals and the superintendents of the schools from which returns were secured use tobacco themselves. . . . But they could not overlook the fact that the records of the smokers in their schools were conclusive in showing that the use of tobacco by pupils is detrimental to intellectual effort, and in extreme cases it paralyzes mental activity." And so the author remarks in the last, or summary, chapter of his book "the testimony of principals and high-school faculties is uniformly to the effect that tobacco is a detriment to scholarship in the high school."

It is only fair to state here that the effect of tobacco on the mental efficiency of adults has not been so carefully worked out. Of course the problem here is much more difficult than it is with school boys, partly because the opportunities for studying adults are much more restricted. And in those experiments that have been conducted it was observed that wide differences were found in individual responses. Of course many adults claim that smoking does not slow them up mentally.

We conclude our reference to the book on "Tobacco and Mental Efficiency" by quoting a statement on page 133, given you last Sunday evening. It is as follows: "It is a significant fact that in every one of the foregoing reports, smokers are shown to be inferior to non-smokers in the work of school and college." Who can truthfully claim tobacco does not hurt him?

Let us now give some more attention to the effects of tobacco on individual health. I remind you again that the "Word of Wisdom" declares tobacco "is not good for man." We have seen that certainly it impairs the mental efficiency of high school students. What other effects does it have? Last Sunday evening we referred to some of them.

### POISONS IN TOBACCO SMOKE

Everyone has heard that tobacco contains poisons and that its harmful effects are due to these poisons. What are some of these

poisons? I refer you to the eighteenth edition of the book "How To Live" for an answer. On page 384 we find: "Tobacco contains a powerful narcotic poison, nicotine, which resembles prussic acid in the rapidity of its action when a fatal dose is taken." [And prussic acid, you know, is one of the most powerful poisons known.] "Besides nicotine, tobacco contains small quantities of related substances—nicotellin, nocotein, a camphoraceous substance termed nicotianin, said to give tobacco its characteristic flavor, and likewise a volatile oil developed during the process of preparation. On heating, pyridin (a substance often used to denature alcohol), picolin, collidin, and other bases are formed, as well as carbonic acid, ammonia, cyanogen and hydrocyanic acid, carbon monoxid (coal gas) and furfural." Surely a formidable list and most of them deadly poisons.

And the book continues: "The complex constitution of tobacco and the smoke from its combustion has caused much debate as to the substances that are responsible for its charm and its ill-effects. . . . No one can doubt the serious injurious effects from such a powerful poison as nicotine if taken in any but the most minute quantities (one to three milligrams have produced profound poisoning in man)." May I remark that each cigarette contains much more nicotine than this.

We read further: "Few people realize that so many ingredients in tobacco and tobacco smoke are deadly poisons. Few people know that one drop of nicotine on the unbroken skin of a rabbit will produce death. Two drops on the tongue of a dog or cat will prove fatal."

But it has been said and believed by some smokers that the process of smoking burns and thus destroys the deadly nicotine. On this point the book says: "Recent painstaking experiments by high authorities have shown the presence of nicotine in tobacco smoke; and when we reflect that there is sometimes sufficient nicotine in an ordinary cigar to kill two men, it is not strange that enough of it may be absorbed from the smoke passing over the mucous membranes of the nose, throat, and lungs to produce a distinct physiological effect." In the process of smoking does burning destroy nicotine in the tobacco? To this burning is certainly due carbon monoxid and other deadly poisons. Now listen to what the book reports about nicotine: Lehman in 1908, found in cigaret smoke 82 per cent and in cigar smoke 85 to 97 per cent of the

nicotine originally present in the tobacco. "The London *Lancet* (1912) gives the following figures:

Cigaret smoke .....	37 to 84 per cent
Pipe smoke .....	77 to 92 per cent
Cigar smoke .....	31 to 62 per cent

The United States Department of Agriculture found in tobacco smoke about 30 per cent of the nicotine originally present."

And we read further: "It is estimated that there are about 5 milligrams of nicotine in the puffed smoke of one cigaret. 67 per cent is absorbed if the smoke is merely taken into the mouth, and 88 per cent if it is inhaled into the lungs. Some may be lost in the saliva."

### PHYSICAL DETRIMENTS OF SMOKING

"But nicotine, as stated a moment ago, is not the only poison present in tobacco smoke, according to the book. Some of the poisons are formed in the process of smoking.

Since, then, tobacco and tobacco smoke contain deadly poisons is it not logical to ask what effect these have on one who uses tobacco? In answer to this question the book gives a considerable amount of laboratory and clinical data which our time-limits will not permit us to quote. So we will give only a few summarized statements and conclusions. Among other effects tobacco smoke produces "disturbance of the blood-pressure, rapid heart action, shortness of breath, palpitation of the heart, and pain in the region of the heart." "Surgeons," the book says, "have noted failure to rally after operation in tobacco users, who are, of course, deprived of their accustomed indulgence immediately before and after operation."

In our talk last Sunday evening we spoke of heart, kidney, lung and other affections that are due to smoking. From the summary given in the book we quote these statements: "From the mass of evidence and opinion with which medical literature is loaded, a few salient facts stand out" among which are the following: "Tobacco and its smoke contain powerful poisons. . . . The symptoms following tobacco-smoking are identical with the effects of tobacco-chewing among those not accustomed to its use. . . . The well-known effects of tobacco on the heart and circulation should lead one to pause and consider the possible cost of this indulgence, especially as it is difficult to determine, years in advance



whether or not one has sufficient resistance to withstand the effects of smoking."

We now invite you to return with us for a moment to O'Shea and Kellogg's excellent book *Health and Efficiency*. We quoted from this publication last Sunday evening. A considerable number of factual illustrations are given on the harmful physical effects of smoking. Among them Luther Burbank, the late wizard of plant life, tells the following: "To assist me in my work of budding—work that is as accurate and exacting as watchmaking—I have a force of some twenty men. I discharge men from the force at the first show of incompetency. Sometime ago my foreman asked me if I took pains to inquire into the habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers and drinkers. These men while able to do the rough work of farming, call budding, and other delicate work 'puttering' and have to give it up, owing to inability to concentrate their nerve force. *Even men who smoke one cigar a day I cannot trust with some of my delicate work.*"

### SMOKING BOYS NOT WANTED

The authors then go on to say: "Is it surprising that employers refuse to employ a boy who smokes even when they permit their men to do so? Forty-one business houses in Massachusetts signed an agreement to employ no one under eighteen years of age who smokes. Sixty-nine merchants of Detroit took the same pledge. Several of the largest Chicago firms have prohibited cigaret smoking among the boys in their employ. This is a warning to the boys who want to succeed in the business world to let tobacco alone."

But how about tobacco for adults? Many adult smokers claim, of course, that tobacco does not hurt them. May I give answer in the language of Dr. Kellogg? He says in a paper first printed in *The Good Health Magazine*: "Everyone admits that tobacco is bad for boys, yet tobacco is no worse for boys than it is for grown men and women. It has just the same value for each one because it is a poison and an almost universal poison. One reason why it is bad for boys is because it stunts growth and development. When a boy habitually smokes, he becomes dwarfed, his growth is stopped. It has been proven again and again by statistical comparisons that there is a marked difference in the

growth of smokers and non-smokers. The weight of non-smoking Yale students increased in one year twenty-four percent more than the weight of the smoking students. In height non-smokers far out-stripped the smokers, while in chest growth, which is a very important means of measuring the vital capacity, the chest growth increased in the non-smokers forty-two per cent more than in smokers. The lung capacity of the non-smokers increased seventy-five per cent more than the lung capacity of the smokers.

### SMOKING STUNTS GROWTH

"These figures were obtained with young men of eighteen to twenty-one years of age who were just finishing their development into full manhood. All the smokers were dwarfed—dwarfed because nicotine and the other poisons that are found in tobacco are such deadly poisons that they damage all the vital functions. All the life processes are more or less impaired by tobacco. The kidneys, the liver, the digestion, the heart action, the blood-making and other functions of the body are damaged. But you ask, 'If this is true, why is it that this effect is not seen in the grown men?' The answer is obvious—men already have their growth; they have already attained their maximum weight. . . .

"Now while the adult smoker is not stunted in his growth, yet he is damaged by the using up of his margin of safety. Let him smoke for two or three or four or five or ten years, and then test him in a special effort of some kind. You will find that he is suddenly short of breath. What is the meaning of this? Simply that he has lost a large part of his margin of safety. His heart now is able to do but a little more than the ordinary work required of it, instead of five times the ordinary work. In the emergency it fails and a severe test may result in total failure and death. The same thing is true of the kidneys."

From the evidence presented we must conclude that independent of claims of some few adult addicts to the contrary, smoking is injurious both mentally and physically to men, as well as to boys. Then why do smokers not discontinue the use of tobacco? To this question every smoker will give some kind of answer. But the truth is that most of them have become so enslaved to tobacco that they have not the will-power to give it up. Tobacco binds most of its addicts just as morphine binds its devotees. In reality they are enmeshed in a type of slavery.

In view of all the facts does not science say "tobacco is not good for man?" Again we ask you how did the "Mormon" Prophet Joseph Smith know this several decades before science had spoken? Have you an answer to this question?

Until next Sunday evening at this hour we again bid you all good-bye.

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Western States Mission, 538 E. Seventh Avenue, Denver, Colo.

# THE CIGARETTE AND MORALITY

*Address Over Radio Station KSL, Sunday Evening, Aug. 30, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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*Fellow students and other radio listeners:*

The last two Sunday evenings we have been talking about the effects of tobacco and have frequently used the words boy and man. Of course these terms were used generically, and included girl and woman. Unfortunate as it seems to many of us, females are no longer free from the vice of smoking. And it would be expected that they are at least as susceptible to the effects of the tobacco weed as are the males. Some of you would even suspect, no doubt, that owing to their finer sensibilities and susceptibilities females would be more affected than males by tobacco. And if the evidence is trustworthy you are right. On this point please listen to what Dr. D. H. Kress said in an article written for the July 20, 1929, issue of the *Sunday School Times*.

"The time was in America," he writes, "when smoking was confined practically to men. None were, in fact, supposed to smoke until they had reached the age of twenty or twenty-one. \* \* \* But a great change has taken place. Now women and children not yet in their teens smoke cigarettes. \* \* \* The situation is becoming alarming. \* \* \* With women smoking, America is face to face with a serious problem, for this habit, while harmful to young men, is more harmful to young women. It dulls and stupefies their entire moral nature. It destroys the power of spiritual discernment, making its victims and future home-makers an easy prey to the enemy of all that is best in life. Cigarette smoking women are not home-makers, as a rule; they are usually found among the home-breakers." This, you will grant, is a damaging charge. But the Doctor continues: "If your young women take up this habit generally, there will be a landslide in physical and



moral degeneracy." And next he quotes United States Surgeon General Hugh S. Cummings as saying: "If American women generally contract this habit as reports now indicate they are doing, the entire American nation will suffer. The physical tone of the whole nation will be lowered. This is one of the most evil influences in American life today. The habit harms a woman more than it does a man."

### THE RACE WILL BE DOOMED

And then Doctor Kress continues: "When women, who to the present have been redeeming factors in race degeneracy, take up with this practice of smoke inhalation, the race will be doomed." On this point Drs. O'Shea and Kellogg say "perhaps we have not even yet got to the worst of the evil, which is that tobacco is, like alcohol, a *race poison*. That is, it affects not only the person who smokes, but the evil is handed down to his descendants. It destroys his ability to have perfectly healthy children."

Next Dr. Kress goes on to say: "For both man and wife to be addicts to smoke inhalation is destructive of every thing that is good." And now listen to this frightful statement: "Children born to such a pair had better never have been born." And then the Doctor tells why in these words: "Anything that is injurious to the child after its birth is equally injurious to it before its birth when indulged in by the pregnant mother."

Do you see the picture? A helpless, unborn babe is being poisoned in its mother's womb by her thoughtless or slavish indulgence in the needless practice of cigarette smoking—a practice so filthy that any pure and delicate woman well might spurn it in disgust. With its heart, kidneys and other vital organs already drugged and stunted by the powerful nicotine poison, do you not think with the Doctor that the new-born babe enters the world under a severe handicap?

What ambitious young man who looks proudly forward to the time when he can become a father would choose a cigarette smoker for a wife? What think you of a mother who would knowingly poison her unborn child? From such wives may all worthy young men be saved!

### MORAL EFFECT OF CIGARETTE SMOKING

Now for a moment let us consider the moral effect of cigarette smoking. And so may I quote again from the book "Health and

Efficiency?" In the chapter on Handicaps in the Race of Life, the authors say: "But the worst effect of cigarettes on boys and girls is seen not in lessening their mental power, making the nerves unsteady and unreliable, robbing the muscles of their strength, weakening the heart, and destroying the prospects of a successful career, but in the change it makes in their character. You have already learned something of this—how the cigarette slave will lie and steal and commit almost any crime because the tobacco poison has deadened or destroyed his moral sense. A doctor who has made a special study of the effects of tobacco upon boys in this respect says that when he hears of some dreadful and unnatural crime committed by a youth or a young man, he always expects to find that the criminal is addicted to the use of cigarettes, which usually proves to be the case. In a recent murder trial, the judge said of the prisoner, 'This young man smokes one pound of tobacco a week in the form of cigarettes. This is sufficient to derange any man's brain and produce insanity. It makes him irresponsible for the crime he has committed.'" But the authors very pertinently remarked: "The young man, however, was responsible for the thing that made him irresponsible—the cigarette smoking."

Respecting the moral effect of smoking, Dr. Kress quotes Herbert Hoover, while Secretary of Commerce, in a letter addressed to President Coolidge, as saying: "We in America are far behind what a national conscience should demand for the public protection of our children. There is no agency in the world that is so seriously affecting the health, efficiency, education, and character, of boys and girls as the cigarette habit, yet very little attention is being paid to it. Nearly every delinquent boy is a cigarette smoker, which certainly has much to do with it. Cigarettes are a source of crime. To neglect crime at its source is a short-sighted policy, unworthy of a nation of our intelligence."

Thus spoke Secretary Hoover, now President Hoover. And will anyone question but that he spoke words of truth? Juvenile delinquency and cigarette smoking go hand in hand, so all close observers and accepted authorities agree. Since, then, crime and the cigarette are boon companions, one way to lessen crime is to eliminate the cigarette evil.

### EDUCATE AGAINST THE CIGARETTE

But how can this be done? Again you will anticipate my answer for it is "through education." Can the youth of America

be trained to shun the cigarette, that seductive, but vile enemy of vigorous, upright youth? Certainly, if all educational agencies, including the American home, or what is left of it, will unite and then work energetically and persistently work.

The National Educational Association, the largest body of teachers in America, in its annual convention last year in Columbus, Ohio, among others, adopted the following resolution relative to habit-forming drugs: "The National Educational Association urges all teachers to emphasize the evil effects of alcoholic drinks, tobacco, and other narcotics upon the human organism."

But something more than adopting resolutions is necessary. What is needed is a keen and deep realization of the grave mental, physical and moral dangers we face and then such united, vigorous action as is necessary to eliminate the dangers. But we cannot without digressing too far from our purpose discuss further this phase of the tobacco problem. Enough, however, has been presented you will perhaps agree, to show that "tobacco is not good for man," as the inspired "Mormon" Prophet declared to the world nearly one hundred years ago. If you will assent to this proposition we ask you to join us in a brief consideration of a related phase of the tobacco problem.

In a "Message from the First Presidency" of the Church, issued in April, 1931, are found these significant words: "The Church has constantly urged its members to follow 'the will of God' with respect to the use of tobacco, and, we believe, with gratifying success; but never before have the emissaries of the tobacco interests been so active as now in the endeavor to fasten the cigarette habit upon our boys and girls. These words of the revelation, therefore, seem especially significant: 'Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving you this Word of Wisdom by revelation.'" May I ask you to listen while I read again these indicting words of the First Presidency: "Never before have the emissaries of the tobacco interests been so active as now in the endeavor to fasten the cigarette habit upon our boys and girls." And then again these significant words of the revelation: "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving you this Word of Wisdom by revelation."

Could there be a more accurate brief statement of present day conditions? Again I venture to ask at this point, "How could Joseph Smith foretell conditions as they would exist today, nearly a century after he published the "Word of Wisdom?"

### SENATOR SMOOT'S ADDRESS

But let us give a little more consideration to these conditions. For this purpose I shall paraphrase and quote from a carefully prepared speech, delivered by Senator Reed Smoot in the United States Senate, June 10, 1929, relative to false and deceptive tobacco advertising. You may possibly get a copy of this speech if you write, as I did, the Senator at Washington, D. C. We strongly recommend that all read this speech who are fortunate enough to secure a copy.

Senator Smoot begins his speech by saying: "Ten years ago, \* \* \* no tobacco manufacturer, despite the vast license permitted, had the temerity to cry to our women, 'Some cigarettes—they are good for you.' \* \* \* No cigarette manufacturer was so bold as to fly in the face of established medical and health opinion by urging adolescent boys to smoke cigarettes, or young girls—the future mothers of the Nation—to adopt the cigarette habit."

But what is the condition now? The Senator says: "This country witnesses an orgy of buncombe, quackery, and downright falsehood and fraud, marking the current campaign promoted by certain cigarette manufacturers to create a vast woman and child market for the use of their product."

And so in bringing the matter to the attention of his colleagues the Senator says: "I rise to denounce insidious cigarette campaigns now being promoted by those tobacco manufacturing interests whose only god is profit, whose only bible is the balance sheet, whose only principle is greed. I rise to denounce the unconscionable, heartless, and destructive attempts to exploit the women and youth of our country in the interest of a few powerful tobacco organizations whose rapacity knows no bounds."

### THE CIGARETTE ADVERTISING CAMPAIGN

And then the Senator goes on to give many details, speaking, among other things, of how President George W. Hill, of the American Tobacco Company, conceived the idea of urging women "to reach for a Lucky instead of a sweet;" and of the twelve-million dollar advertising effort to get paid testimonials from athletic



coaches, opera singers and others. Following this the Senator says: "Mr. Hill might have inquired of any reputable physician who could have told him that intestinal catarrh, ulcer, liver, hemorrhages, kidney degeneration, chronic bronchitis, heightened blood pressure, palpitation of the heart, pronounced anemia, Bright's disease, neurosthenia, cancer of the mouth and nose, premature senility are but a few of the ailments of which nicotine poisoning stands convicted by the medical profession."

And then after giving some more examples of insidious advertising, the Senator remarks: "Every temptation that greed can devise is thus placed in the path of our boys and girls. No wonder that the serious social problems presented by this huge campaign of miseducation have stirred so many elements of our national life. In the Journal of the American Medical Association of December 8, 1928, the campaign is condemned in the following words [part of which we give]: 'Who would have thought ten years ago that cigarettes would be sold to the American public \* \* \* actually by the insistence on the healthful qualities of certain brands? \* \* \* At the same time the manufacturers of Lucky Strike cigarettes having secured, they claim, statements from 20,678 physicians [*purchased* statements, it is said] that Lucky Strikes were less irritating than other cigarettes, are promulgating a campaign in which they assert that these cigarettes do not cut the wind or impair the physical condition, and that Lucky Strikes satisfy the longing for things that make you fat, **without interfering** with a normal appetite for food. To which,' " the Journal says, " 'the simple reply is 'Hooey.' The human appetite is a delicate mechanism and the attempt to urge that it be aborted or destroyed by the regular use of tobacco is essentially vicious."

Further on in his address Senator Smoot quotes from the Metropolitan Life Insurance Company and remarks: "No less significant is the fact that at the very time when powerful cigarette interests are screaming from every billboard and through millions of radio sets their pernicious advice to the women of our country to maintain a slender figure by smoking cigarettes, this Life Insurance Company finds it necessary to warn its policy holders as well as the general public against such harmful dieting."

The Senator gives a table of figures showing that nearly eight times as many cigarettes were made in 1928 as in 1913, there being in 1928 more than one hundred two billion manufactured, or nearly one thousand for each inhabitant of the United States.

## ALL TEACHERS AND PARENTS SHOULD BE CONCERNED

Finally, relative to the campaign, Senator Smoot says: "The insidious cigarette campaign now in progress concerns every father and every mother of children in the country; every man and woman responsible for the education of the young; every employer of labor, every worker whose efficiency is decreased by the cigarette habit. It concerns every welfare organization, every tuberculosis association, every life insurance company, every property owner, every juvenile protective association. \* \* \* The challenge hurled at public health, public welfare, and business decency by destructive cigarette interests must be fairly and squarely met. State legislation is now attempting to cope with the problem." And Senator Smoot's purpose was to get Congressional legislation to curb tobacco advertisers, keeping them within the realms of decency in the claims they make.

All of you, of course, are more or less familiar with the means used to advertise cigarettes—newspapers, magazines, billboards, broadcasting and radio, paid testimonials, etc. A professional advertising man recently told me that the tobacco interests are now spending about 100 million dollars a year in advertising. The objective is said to be a cigarette in the mouth of every youth of the country. Does not Senator Smoot's strong language of denunciation seem conservative in view of the expensive, persistent and insidious means employed to debauch the youth of the land, especially since this debauchery means the destruction ultimately of many of our boys and girls?

And who is it that is directing this shameless campaign? Senator Smoot named President George W. Hill of the American Tobacco Company as conceiving of the slogan "Reach for a Lucky," etc. And judged by what he is paid George W. Hill must be one of the ablest business executives of modern times. According to the March 28, 1931, number of the *Literary Digest* (p. 42) President Hill receives a salary of a million dollars a year and, in addition, was the beneficiary of a bonus plan that brought him last year \$1,275,000, a total of more than two and a quarter million dollars for the year. A neat sum the American people are paying to one man to disserve the public!

In view of the foregoing let us read again the words: "Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring

men in the last days, I have warned you, and forewarn you, by giving you this Word of Wisdom by revelation."

In view of what we have presented to you during our last six talks is the "Word of Wisdom" a divine revelation to you?

Until next Sunday evening at this hour we say to you all farewell.

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# ALCOHOL AND SCIENCE

*Address Over Radio Station KSL, Sunday Evening, Sept. 6, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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*Students and other radio listeners:*

These are times when young men and women are considering perhaps more seriously than ever before their prospects for the future. To many of them it may appear that the avenues of opportunity are becoming more and more narrow, at the same time more and more difficult to enter because competition for desirable places is all the while getting ever keener. This means that the handicapped are finding it very difficult to get any kind of opportunity or to be advanced should, happily, they succeed in getting a start.

Hence young people these days, if wise as well as ambitious, might well consider carefully before permitting themselves to participate in, and become habituated to, hurtful indulgences. We saw that smoking is one of the harmful and habit-forming indulgences; immoderate eating, and the eating of improper foods are also harmful, but not habit forming. A long list of harmful indulgences could easily be made. One of the most hurtful is indulgence in alcoholic beverages. This is generally admitted. Though with respect to these beverages there are still some who assert, whether sincerely or not I do not pretend to say, that occasional indulgence is not harmful, even drinking in moderation is not. But the question might be put in a different form. Is the occasional or moderate drinking of a poison by a person in a normal healthful condition hurtful or not? I think most of us laymen would certainly answer "Yes" to the question. Perhaps all of us would agree that it could do no good.



## NOT MATTERS OF OPINION

But in the case of alcoholic beverages the hurtful, or otherwise, effects of indulgence are no longer matters of opinion. Science has studied this question so thoroughly that it has robbed us laymen of the delightful pastime of argument concerning it. And so following the method of my other talks may I ask you to listen to what some of the authorities have written on the subject?

Again I shall quote from *How To Live* by Fisher and Fisk and *Health and Efficiency* by O'Shea and Kellogg, two books referred to in previous talks. In *Health and Efficiency* the use of alcohol beverages is discussed under the heading "Deceiving the Nerves and the Mind." And the chapter opens with these words: "For centuries multitudes of people were accustomed to take alcohol under the impression that it increased their working capacity. They felt as though they were able to do more and better work after drinking it. We have now come, however, to depend on science, and people are no longer content with judging matters by their appearance. \* \* \* One of the things that has been most carefully and thoroughly tested by numerous scientists is the effect of alcohol upon the tissues of the body, and especially upon its efficiency." And the book asks "Is alcohol a help or a hindrance to body and mind?" The "Word of Wisdom," as some of you know, declares "That inasmuch as any man drinketh wine or strong drink among you, behold it is not good." The terms "wine" and "strong drink" have always been understood by the Latter-day Saints as including all alcoholic beverages.

Section 5, of "How to Live" is devoted to alcohol, and 50 pages are given to a report on what Science has found concerning the effects of alcohol, used as a beverage. The Section is introduced with these words: "Statistical and laboratory evidence shows very clearly to the unprejudiced mind that even the 'moderate' use of alcohol by any large group of people will increase the death-rate in these groups as compared to a similarly constituted group using no alcohol."

And then follows several pages of statistics and discussions obtained from life insurance companies. "In the Medico-Actuarial Investigation, including forty-three American life insurance companies, the combined experience of users of alcohol has been com-

piled, with interesting results." These are summarized by the book as follows:

"First: Individuals who took two glasses of beer, or a glass of whiskey, or their alcoholic equivalent, each day. In this group the mortality was 18 per cent in excess of that of insured lives generally.

"Second: Those who were accepted as standard risks but who gave a history of occasional alcoholic excess in the past. The mortality in this group was 50 per cent in excess of the mortality of insured lives, in general.

"Third: Men who indulge more freely than the preceding group, but who were considered acceptable as standard insurance risks. In this group the mortality was 86 per cent in excess of that of insured lives generally. \* \* \* In those groups the death-rates from Bright's disease, pneumonia, and suicide were higher than normal."

## FINDINGS OF LIFE INSURANCE COMPANIES

Next, the experience of the Northwestern Mutual Life Insurance Company is given and the book remarks that this is more informing than that "of the Medico-Actuarial experience, inasmuch as it covers the mortality on total abstainers." The data given is on 286,392 holders of policies issued during the period 1885-1900.

Calling the death-rate of total abstainers 100, the death-rate of moderate users—users of wine only, not exceeding four glasses daily—was 115. The death-rate of regular beer drinkers was 132. The rate of "regular spirit drinkers"—those who drank not to exceed three glasses of whiskey daily was 141.

In the light of these figures the book says: "Insurance experience seems consistent with accurate laboratory evidence available regarding the physiological effect of alcohol in moderate doses. The higher mortality among moderate drinkers is only what we would naturally expect to find in the light of the most recent knowledge [please observe the expression "recent knowledge"] regarding the effects of alcohol upon the human organism—not merely in the direct causation of disease, but in lowering the defenses against it and increasing the liability and the tendency to careless living."

The book remarks that it is not possible for it to present all the available reliable evidence, but to most of us it gives enough "laboratory and clinical evidence to show that alcohol in moderate quantities (social moderation) produces definite ill-effects—such as lowering the resistance to disease, increasing the liability to accident, and interfering with the efficiency of mind and body, thus lessening the chances for success in life, to say nothing of toxic degenerative effects upon liver, kidneys, brain and other organs."

## REPORTS SUMMARIZED

Among the many interesting reports summarized by the book *How To Live* we select for you the following: "In 1913-14 there was undertaken at the Nutrition Laboratory of the Carnegie Institution at Washington a very broad and comprehensive study of the effect of moderate doses of alcohol on the healthy normal human body. The immense scope of the investigation as originally planned may be judged by the fact that under the physiological division of the research, as laid out by Profs. Raymond Dodge and F. A. Benedict, there were 160 subdivisions under seven main sections. The program was arranged after conferences, either in person or by letter, with the leading physiologists of the world. \* \* \* The psychological program, carried out with the cooperation of Dr. F. Lyman Wells, and the further studies of Dr. Walter R. Miles, covering both physiological and psychological phases of the alcohol problem have been completed and the findings published." And what do the authors say of the results? They should convince even the most skeptical minds. The book says: "According to the investigators the effect is to 'decrease organic efficiency.' This should shut off such little debate as still persists with respect to alcohol having any value as a direct heart stimulant." And the book continues: "It seems reasonable, on the evidence herein presented, to class alcohol among the narcotic or 'deadening' drugs, such as ether or chloroform."

Respecting the studies of Dr. Miles at the Carnegie Institution, published under the title of *Alcohol and Human Efficiency*—a voluminous report—the book says the investigations were carried on "in the spirit of pure science and with no propagandist object in view, either political or scientific. These experiments were all conducted under the most rigid requirements as to scientific accuracy

and involved many physiological and psychological measurements designed to reveal the effects of alcohol on the organic efficiency of the body. Without going into minute analysis of the methods followed or the tests made we may," continues the book, "call particular attention to the most interesting conclusions that were reached in this study. As to the general effect of alcohol in moderate doses, the author has this to say: 'It will be difficult to challenge the conclusion that these changes represent other than decrease in organ efficiency due to a depressant action of ethyl alcohol, [ordinary alcohol] inasmuch as such changes are regularly associated with decreased reflex irritability, slower reaction, less keen, i. e., higher sensory thresholds, slower muscular movements, less adequate and accurate muscular control, and less agile mental operations. \* \* \* In most respects,' Dr. Miles continues, 'the results of these researches are in substantial agreement with those of Dodge and Benedict, [spoken of a moment ago] in so far as the former experimenters used comparable conditions and dosages.'"

## 2.75 PER CENT BEER

And now please pay particular attention to another interesting item in the report. The book continues: "The popular impression that 2.75 per cent beer is innocuous is not supported by these researches. On the contrary it is shown very clearly that alcohol, even in this dilution taken in the quantities usually consumed, is toxic if not intoxicating. Dr. Miles states: 'There is no longer room for doubt in reference to the toxic action of alcoholic beverages as weak as 2.75 per cent by weight. \* \* \* The well-defined and measurable depression in physical and mental processes \* \* \* is not far short of the result found when 21 to 28 grams of alcohol are taken in solutions varying from 14 to 22 per cent.'"

Are you surprised at this result? 2.75 per cent beer in a given amount produces practically the same results as an equal amount of drink containing from 14 to 22 per cent of alcohol. But science is unafraid. It speaks the truth as it finds it, irrespective of our preconceived notions.

Our authority *How To Live* discusses a number of other phases of the alcohol question but it may be you will be even more interested to hear what Drs. O'Shea and Kellogg say with



reference to some of them. They write for boys—students—especially. So I give you a few of their statements, taken from their book *Health and Efficiency*. One of them is this: "That alcohol does not increase but instead lessens working power was observed years ago by Sir J. Ross, when he commanded an expedition to the Arctic regions. He and his men observed *how much stronger and more able they were to do their work* when they had only water to drink, after leaving their wine and whiskey behind with the ship."

## ALCOHOL AND EFFICIENCY

The book reports careful tests made on typesetters with and without alcoholic drinks in varying amounts and remarks: "A strange thing about these experiments was that the men actually felt able to do more and thought they were doing more on the days when they had taken alcohol, while the actual fact was they did considerably less. This shows us the deceiving effect of alcohol upon the mind. The powers by which judgments are formed are deadened, so that one is no longer capable of forming a correct opinion of his own acts." And the book quotes Professor Sims Woodhead, of Cambridge University, as saying, "A man under the influence of small quantities of alcohol [not drunk, I remind you] has no *right to believe his own senses*. He cannot trust them to give him correct facts, and he cannot rely upon his judgment for the interpretation of the facts."

"Another noticeable thing," the book says, "in the experiment with the typesetters was that on the alcohol days they made *twenty-five per cent more mistakes* than they did on the other days."

"How long do the effects of alcohol upon the working capacity last?" the book asks, and then says: "A person was tested for several days, at the same hour each day, as to reaction time, the association of ideas, the ability to memorize, and facility in adding. He was then allowed to drink two liters of beer [about two quarts] in the course of a day. Outwardly this had no effect upon him, but the tests showed very marked effects in every particular. There was disturbance of all his faculties, more difficulty in memorizing, and lessened facility in adding. \* \* \* It was not until the third day that tests showed a complete restora-

tion, although the subject himself felt no ill effects at any time."

The book also reports "some tests made in Sweden with picked marksmen taken from among the soldiers, to find out if alcohol had any effect in increasing or decreasing their ability to shoot. It was found in every instance the men did their best work when they had no alcohol for several days. \* \* \* The World War also proved this." And then the book speaks of another exploded hypothesis: "Until very recent times, it says, the daily rations of the soldier included a certain quantity of rum or whiskey. It was supposed to be necessary to fortify him against fatigue and hardships, to aid him on his tedious marches, and especially to give him courage in battle. But now it is so well proved that alcohol can do none of these things, but does the very opposite instead, that alcohol not only is no longer served to soldiers in their rations, but every effort is made to prevent soldiers from getting it."

A famous surgeon, Sir Frederick Treves, the book reports as saying: "The best physical condition is impossible if any alcohol is used. \* \* \* No man is at his best who works on even a moderate amount of alcohol. Fine work cannot be done under that condition."

## ALCOHOL A NARCOTIC

"All the new evidence with regard to alcohol," the book says, "shows that it is not a stimulant, as was formerly supposed, but that its effects are benumbing and narcotic. Its supposed stimulating effect in removing the feeling of fatigue is really due to its paralyzing the nerve centers that warn us of fatigue."

And now a word from far off Australia. The book says "The records of benefit societies in Australia show that in those societies that admit only abstainers the average time lost by members through sickness is only a little over half as much as in those societies that admit drinkers. This you would expect," the book continues, "when you consider all the effects of alcohol upon the body and the mind."

The authors then say "alcohol causes the tissues of the body to degenerate in two ways," *fatty degeneration and fibroid degeneration*, the former affecting the muscles of the heart, kidneys and liver, the latter taking place in the muscular coat of the arteries, in the heart and in the brain.

Some interesting data are given from the British life insurance field wherein it is shown that a physically sound man at twenty, if a *Total Abstainer* may expect to live unto the age of 65.6 years; if a *Tippler* to 51.9 years; and if a *Drinker* to 35.5 years.

May I conclude my quotations from the book with these sentences: "We cannot better conclude our study of the effects of alcohol than by quoting the words of a well-known physician who has made a very careful study of this subject, Dr. Henry Smith Williams, who says to users of alcohol: 'I am bound to believe, in the light of what science has revealed, (1) that you are threatening the physical structures of your stomach, your liver, your kidneys, your heart, your blood vessels, your nerves, your brain; (2) that you are decreasing your capacity for work in any field, be it physical, intellectual, or artistic; (3) that you are in some measure lowering the grade of your mind, dulling your higher aesthetic sense, and taking the finer edge off your morals; (4) that you are distinctly lessening your chances of maintaining health and attaining longevity; and (5) that you may be entailing upon your descendants yet unborn a burden of incalculable misery.' "

Thus speaks science, completely confirming the divinely revealed declaration of the Prophet Joseph Smith nearly ten decades ago, "That inasmuch as any man drinketh wine or strong drink among you, behold it is not good."

Until next Sunday evening at this hour we again bid you all good-bye.

# ALCOHOL, CITIZENSHIP AND THE CHURCH

*Address Over Radio Station KSL, Sunday Evening, Sept. 13, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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## No. 24

Fellow students and other radio listeners:

In talk No. 17, given July 26, I remarked "if God lives and if this is His divinely established Church, as Latter-day Saint people believe, then we might be expected to have some worth-while evidences of these facts to present to the world. \* \* \* It is my purpose to give you in outline in a few talks some of this evidence." I then entered upon a consideration of the "Word of Wisdom" which has occupied our attention during the last seven talks. I did this not with a view of making anything like a complete presentation of the subject, or of teaching hygiene, but for the purpose mainly of pointing out that "scientific discoveries have faithfully supported the teachings" of the "Word of Wisdom" and of drawing some conclusions from this fact.

Given to the world by the Prophet Joseph Smith in February, 1833, several decades in advance of the findings of science relative to the matters it teaches, is it not at least remarkable that these findings should be so completely in accord with the teachings of the "Word of Wisdom?" For if you have followed me through the last seven talks you must see, I think, that such an accord actually does exist. And am I not justified in asking if this agreement is a mere coincidence? Since the "Word of Wisdom" speaks of so many different items it could hardly be expected that "chance" accounts for the agreement.

JOSEPH SMITH DIVINELY INSPIRED

At that date Joseph Smith was not publishing the knowledge



of the time, for even scientific men had no trustworthy knowledge concerning the matters he wrote about. And yet he wrote with confidence and published his writings. How do you account for this? Please give to this matter your best thinking and then see if you cannot agree with me that there is only one logical way to account for it—divine revelation. And so I present to you the “Word of Wisdom” as one evidence that Joseph Smith did receive revelations from God, divine revelations as genuine as any man, barring none, ever received. Student friends, this is a bold statement, do you say? My answer is “No”. It is only a simple statement of the truth. And if any of you are in doubt please read and study again the last seven talks together with the references given. If you do this in humility and prayer with a desire to know whether the revelation was divine or not, I am satisfied you will be convinced of its divine origin.

In my talk next Sunday evening I shall call to your attention another convincing evidence of the divinity of Joseph Smith’s revelations. During the remainder of this talk let us consider a few practical matters growing out of consideration of the “Word of Wisdom.”

First of all let us admit that even though the Latter-day Saints accept the “Word of Wisdom” as a divine revelation many of them do not very well observe it, astonishing as this may seem, and perhaps there are few of them who observe it as well as they should. This last is due, I think, to a lack of understanding. They observe it strictly with reference to tea, coffee, tobacco and liquor, but more or less fail with reference to other things,—the eating of too much meat, for instance. What does it mean to eat meat “sparingly” and “only in times of winter, or of cold, or famine?” Shall we accept these injunctions literally, or shall we give them a broad interpretation? In view of the findings of science, we are not left in doubt—they should be accepted literally. If the testimony of experts can be accepted then, in general, meat and other proteins should constitute not more than 10 per cent of our food, not from 30 to 40 per cent as is the case with many Americans. Meat “should be used sparingly,” when eaten at all.

#### ACCEPT THE WORD OF WISDOM LITERALLY

Again, there are people who will not drink tea or coffee, but who will take water, soup, etc., so hot that the delicate membrane

of the stomach is damaged. In the light of the scientific evidence we have considered it seems safest to accept and observe the "Word of Wisdom" literally.

But many, even some Latter-day Saints, will protest such a conclusion. Why? In part, at least, for the same reasons that they violate other health rules, not explicitly mentioned in the "Word of Wisdom." Please read the "Sixteen Rules of Hygiene," page 140, in *How To Live*. Shall I give you some of these rules? Number 4 is "sleep out-of-doors if you can," number 5 is "avoid overeating and overweight;" number 8, "eat slowly and taste your food;" number 12, "work, play, rest, and sleep in moderation;" number 15, "breathe deeply; take deep-breathing exercises several times a day."

May I advise, parenthetically, that every one might enjoy and get great benefit from reading chapter 5 in this book, devoted to a statement and an explanation of the sixteen rules of hygiene. This book, as I stated in a former talk, is to be used during the 1931-32 season as a text in the Adult Department of the Mutual Improvement Associations of the Church.

But let us return to the question, "Why do Latter-day Saints violate the rules of hygiene, including the "Word of Wisdom?" For reasons, in part, stated in *How To Live*. I paraphrase the language: "Many people practice unhygienic habits more through indifference than through ignorance. \* \* \* They have practiced unhygienic habits so many years that they cannot get rid of them, except through a great effort of will. This effort they are usually unwilling to put forth unless very strong incentives, like ill health, are brought to bear. Some object because of the cost, but it costs less to avoid overeating and overweight and to be totally abstinent from tea, coffee, alcohol and tobacco. Many busy people object to hygiene because they say they have no time for it and the practice of hygiene is too much trouble. But it certainly is true that no one can overcome unhygienic habits without effort. The real difficulty lies in overcoming the inertia of acquired habits."

#### INDIFFERENCE TO THE WILL OF GOD

But as to Latter-day Saints I wonder if the chief reason why the "Word of Wisdom" is not strictly kept is due to indifference to the "order and will of God in the temporal salvation of all saints in the last days?" Can a person be a sincere Latter-day

Saint and indulge in the use of coffee or tobacco or liquor? Where this indulgence exists, I wonder if faith in God or in the divinity of Joseph Smith's mission is not lacking? Let him answer who does not keep the "Word of Wisdom."

But let us all be reminded that we are "judged by our works." It is what we do rather than what we profess that counts. And so I want to read to you the twelfth article of faith of the Church of Jesus Christ of Latter-day Saints. Of course many of you are familiar with it. The reading is as follows:

"We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

Obviously this article refers primarily to the observance of civil laws and respect for civil authority. Professedly, Latter-day Saints are, then, law observers. Their membership in the Church makes them such. This does not mean the observance only of the laws that we like, or of those we find it convenient to obey. It means, of course, obedience to all civil laws. Are we true Latter-day Saints in respect to law observance? If not, why not? Entrance into the kingdom of heaven is not won except by effort. Many of our natural tendencies are toward self-indulgence, to a yielding to temptation. The "straight and narrow way" is not naturally the easiest path to follow. The practice of the "Golden Rule" may sometimes be very difficult. We may break the law but our weaknesses or natural desires cannot justify us in doing so.

#### ANTI-TOBACCO LAWS

Now there is a law in Utah and some other states—just how many I do not know—prohibiting the sale of tobacco to minors. Do all L. D. S. merchants observe this law? It is also unlawful for minors to have tobacco in their possession, for anyone to smoke in public dining rooms, not specially designated for smoking, and in some other public places. Do all L. D. S. people obey these laws? To do so is the "Mormon" way. Failure to do so is a falling below L. D. S. standards.

And may I remind the L. D. S. membership to whom these words shall come, particularly the young people, that it has been demonstrated, time and again, that no member of the Church suffers in the personal esteem of decent people, no matter what their faith, connections, or habits may be, who in his conduct upholds L. D. S. standards. On the other hand for a member of

the Church to smoke, or drink, etc., because others in the group or company may do so is to lower him very decidedly in the estimation of those whose good opinion he would like to have. You of course know this to be a fact—you have experienced or heard a number of instances that prove it. And it is only reasonable that this should be so. All honorable people admire integrity, cleanliness of conduct, and the maintenance of high ideals. Even the weak admire the strong, and the impure the pure. The law breaker admires the law observer. Our God is a God of law. Genuine Latter-day Saints are law observers. Their conscience would not permit them to sell or give tobacco to minors. If there are any members of the Church, either adults or minors, who violate the tobacco laws let us hope that their loyalty to L. D. S. ideals, as well as to their own best interests, may lead them to repentance in these matters.

### WHAT ABOUT PROHIBITION LAWS

And what about the prohibition laws? These also are laws of the United States. Hence as long as he lives under the "Stars and Stripes" a really good citizen will not violate these laws. Science has taught him that throughout the whole of the natural realm law reigns supreme, otherwise chaos would exist. Civilization could not be developed among wholly lawless peoples. But there are none such. Even savage tribes have rules and codes of honor.

But logically is there any half-way place in this matter of law observance? The safety of persons and property and the perpetuation of liberty and of government depend alike upon the observance and the enforcement of law. What kind of reasoning does the property holder indulge in who demands enforcement of laws against theft, burglary, and arson on the one hand, but indulges in violation of the prohibition laws on the other?

Good citizens must be for the prohibition laws as long as they are laws. Are Latter-day Saints good citizens? They claim to be so. But every Latter-day Saint has at least a triple responsibility—one to himself, one to his country, and one to his Church. If his loyalty to himself is not strong enough to make him a law observer he should have the additional strength that comes from loyalty to the Church. If his conduct concerns himself alone he may be the only one to suffer from his wrong



doing. But if, in addition, he fails in his obligations to the Church, if he violates its rules and regulations, if he fails to maintain its principles he hurts not only himself, but the Church as well. For in his violation of law he sullies the good name of the L. D. S. people, and therefore hurts the Church.

### ANOTHER ANGLE TO THE QUESTION

But of course there is another angle from which to view the prohibition question. Everyone knows that the indulgence in alcoholic beverages is harmful. Science, as we have previously seen, tells us in what respects alcohol is harmful. Experience tells us that its use is a curse, not only to him who indulges but to innocent parties, his dependents, and others. Many lives are constantly snuffed out by the lack of control of the drinker, by the drunken automobile driver, for example. Hence the banishment of alcohol as a beverage would be a service to mankind.

The gospel of Jesus Christ is for mankind. Those who accept it and live it will be happier for so doing, happier in this life, saying nothing of the life to come. To them it gives a purpose for living; it gives satisfaction and joy. It gives a reason for service to others. It gives strength to endure the trials of life. It gives light where otherwise there would be darkness. In numberless ways it blesses him who receives it and lives it. He learns the art of love—love of his fellows. He therefore develops an interest in his fellows. And finally he learns that his greatest joy comes from rendering service to his fellows. Any good he may do them is counted as a blessing to him and is immediately visited upon his head in the satisfaction he experiences.

Now liquor as a beverage is a curse to mankind. Its abolition would therefore be a blessing to mankind. Under what banner, then, should all who profess the name of Christ, as well as all others who are willing to work for the good of men, be arrayed, the banner of the "wets" or that of the "drys?" In the United States the liquor question is again rapidly coming to the front. As you look at the situation whom do you see espousing the cause of the "wets"—those who keep the law or those who violate it? Those who drink or those who do not? Those who are teaching and living the doctrines of Jesus Christ or those who are not? Those whose records prove them to be workers for the uplift of human kind, or those who have no such records? Those

who have proven themselves to be lovers of humanity or those who have not? Those whose motives are pure and unselfish or those whose motives are for gain and self-indulgence? With which crowd would you prefer to be? As a good citizen with which crowd do you think you ought to be? As a sincere Christian under which banner do you think you should enroll?

## CITIZENSHIP AND CHURCH OBLIGATIONS

These questions are asked in the unwavering belief that the obligations of citizenship and also those of Church membership require us to give careful study to the liquor question and to act conscientiously in the matter for what we conclude to be for the best good of the people of our country. If this study and this kind of action will be made and taken by all of our citizens do you think there would be any doubt of the result? Would the prohibition laws be repealed and John Barleycorn again be legally enthroned in the United States?

To Latter-day Saints the liquor question is particularly challenging. They know the "order and will of God" with respect to the use of liquor, as it is given to them in the "Word of Wisdom." Acting in accordance with this knowledge they must avoid the use of alcoholic beverages. Further, accepting the responsibilities of membership in Christ's Church, they are called upon to work for the establishment of truth, peace, good-will, and righteousness among men. Therefore they cannot be a friend to old John Barleycorn or to any of his interests. His are the interests of indulgence, of greed and of gold with no thought of the human misery, corruption, suffering and death that follow his trail wherever he goes. His enthronement again in America would be a calamity of the worst order. With such interests no Latter-day Saint can be sympathetic. Hence Latter-day Saints are usually prohibitionists. The Church itself stands for prohibition if I have rightly interpreted its attitude as represented by the action of its General Authorities.

## A CALL TO ARMOUR

And now, if I see aright, all who stand for clean politics, for law and order, for righteousness, for the up-lift and best good of the people of the United States are called upon to buckle on their armour and battle valiantly, determinedly and persistently

against John Barleycorn and his motley hosts. He has issued the challenge of battle to the friends of humanity in this country and is determined that the conflict, already begun in some sections of the country, shall become general. The issue must again be fought. Let no friend of prohibition deceive himself to the contrary. Up and make ready is the call to the armies of the Lord, for thus I regard those groups who are willing to fight to eliminate alcoholic beverages from the land.

Alcohol, the curse of the ages, is making, let us hope, its last stand in this fair land of America. Shall not *all* friends of righteousness rally and make sure that this shall indeed be its last stand?

But what do you think of the spectacle? Many men and women of influence and wealth, calling themselves good citizens, shouting themselves hoarse in calling for the enforcement of laws that protect their property interests, are daily bringing all law into disrespect by breaking prohibition laws to gratify their depraved appetites for drink. Apparently they care little or nothing for the corruption, crime and debauchery that follow King Alcohol, if only their thirst for strong drink can be gratified. Shame upon them! Shame upon their pretenses of good citizenship! Of course they are arrayed under the banner of the "wets". They pretend to be interested only in the worthy cause of freedom. But they cannot mask their real purpose—easy gratification of acquired, but uncontrolled and depraved, appetites for strong drink.

Student friends, you to whom we look for leadership in a day that is not distant, will you not resolve that America shall be safe in your hands? You know something of the history of the past. The struggles of the onward and upward march of civilization you have studied, at least in outline. You know why nations in the past fell into decay. The laws of national greatness and of national decline have received your careful examination. And these laws are as inexorable as are the laws of nature, in fact they are themselves natural laws. Can the loyal citizens of America trust you? Then buckle on the armour of righteousness and keep it unsullied in your conflicts with temptation and greed, lust and power.

I thank you and until next Sunday evening at this hour I again bid you all good-bye.

# THE COMING FORTH OF THE BOOK OF MORMON

*Address Over Radio Station KSL, Sunday Evening, Sept. 20, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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No. 25

*Fellow students and others:*

We have been considering a few things pertaining to the field of religion. Your leader in these talks has tried to avoid dogmatism and to present his subject-matter so as to challenge your reason. He has done this in the belief that your acceptance of his points of view depends upon their successful appeal to your reason. If his conclusions seem to you right and sound, then, you may have been benefited by the discussion. At any rate, this speaker feels complimented by the attention you have so far given him.

And now let me speak to you in the first person. I solicit your attention to the talk of this evening, and ask that you consider it in the same kindly spirit that you have manifested toward some of the other talks I have given you.

With your permission, I shall present to you tonight a few ideas concerning a very significant thing in "Mormonism" so-called—the *Book of Mormon*. This book as you know is one of the characteristic things in "Mormonism." For it wonderful things are claimed. And to be perfectly frank with you, I admit that, as I see it, "Mormonism" will stand or fall depending upon the validity of these claims. This does not mean, of course, that the Latter-day Saints do not teach and practice many beautiful ideas and doctrines that are good and true, independent of the genuineness or otherwise of the *Book of Mormon*. For example, the doctrines of the fatherhood of God and the brotherhood of man, of love our neighbors as ourselves and of the "Golden Rule" are beautiful and good whether the *Book of Mormon* is true or false. And



so the Church is worthy of acceptance and support even if this book be rejected. But if the *Book of Mormon* be a fraud, then the claims that the Church was established and that the Priesthood of God was restored to earth about a century ago through the ministering of angels must be false.

## THE BOOK OF MORMON AND THE CHURCH

So the Church, in presenting the *Book of Mormon* to the world, risks its very existence, however worthy and admirable many of its teachings and practices may be. This statement is not too strong do you think? So then I invite your kind attention to some phases of the claims made for the *Book of Mormon*. But time-limits make my consideration of them very brief.

In the first place how came the *Book of Mormon*? Many of you are familiar with the story. May I briefly review it? In the spring of 1820, Joseph Smith, a boy in his 15th year, in answer to a fervent prayer offered up in a grove near his home in Manchester, New York, received a glorious visitation from two heavenly personages, God the Father and his Son Jesus Christ. The latter personage gave Joseph an astonishing message. More than three years later, Sept. 21, 1823, Joseph prayed very earnestly, on retiring to his bedroom, for a further manifestation of divine favor, he having been without such since the first visitation. May I proceed giving you some of the words of Joseph himself? "While I was thus in the act of calling upon God," he wrote, "I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. . . . Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance was truly like lightning. . . . He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do. . . . He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. . . . Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; . . . and that God had prepared them for the purpose of translating the book. . . . While

he was conversing with me about the plates, the vision opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance."

### THE PROPHET SEES THE PLATES

As many of you know, Joseph wrote that this messenger appeared twice more during the night, delivering the same message he gave during his first visit; also that in the field the following morning the angel again appeared with his message. Then Joseph continues: "I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant I arrived there. Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of the hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box." Joseph opened the box and beheld the plates, the Urim and Thummim and the breastplate. But when he attempted to take them out the messenger again appeared and told Joseph that the time for delivering the plates would not arrive until four years from that date. However, Joseph continues, the messenger "told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates." Joseph did as commanded and he wrote that on the 22nd day of September, 1827, "having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they would be protected. . . . By the wisdom of God, they remained

safe in my hands, [notwithstanding strenuous efforts were repeatedly made to get them away from Joseph] until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him."

### TRANSLATING THE PLATES

But in the meantime, that is between the time Joseph Smith received the plates, September 22, 1827, and his surrender of them, probably in the summer of 1829, they had been translated. Time-limits will not permit me, however, to give more than the briefest mention to the story of the translation. Those of you who may wish to read or review the story are referred to Elder B. H. Roberts' book *New Witnesses for God*, Vol. II. This book is entirely devoted to a consideration of matters pertaining to the *Book of Mormon*. Suffice it to say the moment it became noised about that Joseph had the plates his enemies employed every device that cunning could conceive to get the plates from him. So the work of translation was accomplished only by overcoming many difficulties and delays. So intolerable became the annoyances and persecutions that he left his home in Manchester and went to friends in Harmony, Pennsylvania, to escape his enemies. At length the work of translation was begun in earnest, April 7, 1829, and, with Oliver Cowdery as scribe, was diligently and rapidly continued until it was completed about three months later.

As to the manner of translating the plates the Prophet Joseph has written but little for the press. "Through the medium of the Urim and Thummim I translated the record by the gift and power of God' is the most extended published statement made by him upon the subject." (Roberts' *New Witnesses for God*, Vol. II, page 106.)

Relative to this matter Oliver Cowdery wrote: "These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom. Day after day I continued, uninterrupted to write from his mouth, as he translated with the Urim and Thummim . . . the history or record called the Book of Mormon." (*New Witnesses for God*, Vol. II, page 98.)

Concerning the manner of translating Elder Roberts also writes: "I repeat, then, that the translation of the *Book of Mormon* by means of the 'Interpreters' [Urim and Thummim] and

'Seer Stone,' was not merely a mechanical process, but required the utmost concentration of mental and spiritual force possessed by the Prophet, in order to exercise the gift of translation through the means of the sacred instruments provided for that work." (*New Witnesses for God*, Vol. II, page 111.) So much as to the manner of translating.

The exact date of finishing the translation appears to be unknown, though it was probably the latter part of June or early July, 1829—about three months after it was begun with Oliver Cowdery as scribe.

A contract for printing five thousand copies was then made with Mr. Egbert B. Grandin of Palmyra, N. Y. and typesetting began in August, 1829. The first copies appeared from the press in the following spring—in March or early April.

### GENUINENESS OF THE BOOK OF MORMON

So much as to how the *Book of Mormon* came to be. May we now consider a phase of the very important question as to the genuineness of the book—its divinity, if you please. To Latter-day Saints this question has the utmost significance. Time-limits will not permit us to give a consideration to several aspects of the question. But we again refer all inquirers to Roberts' *New Witnesses for God*, Vol. II, where these are examined in the author's characteristic thorough way.

Let us here consider "The Testimony of Three Witnesses." For this purpose we shall get our facts and data from Elder Roberts' book already cited. On page 240 we find: "As soon as the translation of the book was completed the Prophet Joseph dispatched a messenger from the home of the Whitmers, at Fayette . . . in Seneca county [where he was staying and where the translation was completed] to his parents . . . and asked them to come to him. This information they conveyed to Martin Harris, who determined to accompany the Prophet's parents to the home of the Whitmers. . . . According to the statement of Lucy Smith, mother of the Prophet, it was the day following the arrival of the above party from Manchester that the Three Witnesses obtained their view of the plates. . . . Lucy Smith, however, relates the following circumstance connected with Martin Harris becoming one of the Three Witnesses:

"The next morning (i. e. following the arrival of the party from Manchester), after attending to the usual services, namely,



reading from the scriptures, singing, and praying, Joseph arose from his knees, and approaching Martin Harris with a solemnity that thrills through my veins to this day, when it occurs to my recollection, said: Martin Harris, you have got to humble yourself before your God this day, that you may obtain a forgiveness of your sins. If you do, it is the will of God that you should look upon the plates, in company with Oliver Cowdery and David Whitmer.

“ ‘In a few minutes after this,’ ” her narrative continues, ‘Joseph, Oliver and David repaired to a grove a short distance from the house, where they commenced calling upon the Lord and continued in earnest supplication, until he permitted an angel to come down from his presence and declare to them, that all Joseph testified of concerning the plates was true. When they returned to the house, it was between three and four o’clock p. m. Mrs. Whitmer, Mr. Smith and myself were sitting in a bedroom at the time. On coming in Joseph threw himself down beside me, and exclaimed: “Father, mother, you do not know how happy I am; the Lord has now caused the plates to be shown to three more besides myself.” ’ ”

### A MARVELOUS VISION

Concerning this event the Prophet’s own account (*New Witnesses for God*, II, page 242) is as follows: “We four, viz., Martin Harris, David Whitmer, Oliver Cowdery and myself agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfilment of the promises given in the revelation, [a revelation that Joseph had previously received] that they should have a view of the plates, etc. We accordingly made choice of a piece of woods convenient to Mr. Whitmer’s house, to which we retired, and having knelt down, we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements, I commenced by vocal prayer to our heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before. Upon this our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for; he

accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air of exceeding brightness; and, behold, an angel stood before us; in his hands he held the plates which we had been praying for these to have a view of; he turned over the leaves one by one, so that we could see them and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, 'David, blessed is the Lord, and he that keeps his commandments.' When immediately afterwards, we heard a voice from out of the bright light above us, saying: "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.'

### MARTIN HARRIS IS FAVORED

"I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again to me, and I once more beheld and heard the same things, whilst at the moment Martin Harris cried out, apparently in ecstasy of joy, 'Tis enough; mine eyes have beheld,' and jumping up, he shouted hosannah, blessing God and otherwise rejoiced exceedingly."

And concerning this glorious event Elder Roberts writes: "As a result of this revelation, given under such remarkable circumstances and demonstrations of the power of God, the Three Witnesses who had viewed the plates and the engravings thereon, and who had heard the voice of God from the midst of the glorious light surrounding them at the time declare that the plates had been translated by the gift and power of God—published the following statement to the world:" ,

### THE TESTIMONY OF THREE WITNESSES

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace

of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen."

OLIVER COWDERY,  
DAVID WHITMER,  
MARTIN HARRIS.

This testimony was published in the first and in every subsequent edition of the *Book of Mormon*.

These witnesses testify of a most miraculous occurrence. Is their testimony true? We cordially invite you to our discussion of this question next Sunday evening at this hour. Good night to you all.

# TWO PROOFS THAT JOSEPH SMITH WAS DIVINELY CALLED

*Address Over Radio Station KSL, Sunday Evening, Sept. 27, 1931*

*By DR. JOSEPH F. MERRILL*

*Commissioner of Education*

*Church of Jesus Christ of Latter-day Saints*

*Salt Lake City, Utah*

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Student friends and others:

We closed our talk last Sunday night with "The Testimony of Three Witnesses" who solemnly declared that, in answer to united and fervent prayer for a witness, an angel of God appeared before them with the plates from which the *Book of Mormon* was translated, turned the leaves one by one, exhibiting the engravings thereon, and that the voice of God from the midst of a brilliant light above declared unto them that the plates had been translated by the gift and power of God, just as the Prophet Joseph had claimed. Further, these witnesses asserted, the voice commanded them to bear record of what they had seen and heard. "It is marvellous in our eyes," they wrote. No one will dispute this statement who believes they truthfully testified of what they had really seen and heard.

The question turns, of course, on the truthfulness of their testimony. If in fact they saw and heard the things of which they gravely testify, then a very wonderful miracle occurred and the coming forth of the *Book of Mormon* was accompanied by a flood of brilliant light, in which gross errors of human misunderstanding relative to the person and personality of God and of Jesus Christ, of the reality of a literal resurrection of the dead, of the actual existence of Satan and his imps, and many other flagrant errors of religious beliefs completely disappear.

## TESTIMONY OF EIGHT WITNESSES

In this connection it must not be forgotten that every edition of



the *Book of Mormon* has carried, in addition to "The Testimony of Three Witnesses," that of eight others who testified as follows: "\* \* \* That Joseph Smith, Jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen. And we lie not, God bearing witness of it."

(Signed) Christian Whitmer  
Jacob Whitmer  
Peter Whitmer, Jun.  
John Whitmer

Hiram Page  
Joseph Smith, Sen.  
Hyrum Smith  
Samuel H. Smith

Faced with these testimonies—testimonies of reputable men, all of them, men who would have been accepted as witnesses in any trial court in America—how can we doubt that Joseph Smith had the plates and that they were translated by the gift and power of God?" Am I not justified in asking you young collegians, and all others for that matter, to give answer to the testimonies of these honest men—for such they were reputed to be by all who knew them—before you cast one word of doubt upon the divinity of the *Book of Mormon*?

## FALLING AWAY OF THE THREE WITNESSES

But now let us return for a few minutes to the three witnesses, Oliver Cowdery, David Whitmer and Martin Harris. They testified to a most marvelous occurrence. At first glance it might readily appear that there was collusion between them and Joseph Smith. Martin Harris was in middle age but the other three were young men. None of them possessed much of the goods of this world. Joseph, in particular, was a poor man. Could they make their story stick—"put it over," is a more modern expression—the printed *Book of Mormon* might be a gold finder even though the gold plates existed only in imagination. If this cursory view is taken, what disposition is to be made of the Eight Witnesses who testify that they saw and handled the plates, turned the leaves, etc.?

Is it thinkable that, under the conditions prevailing at that time in their neighborhood, eight reputable men would become party to the perpetration of a fraud?

But let us follow the three witnesses. Oliver Cowdery became the "Second Elder" in the Church. He was trusted and honored by his chief, Joseph Smith and was willingly accepted by the Church membership. Yet he was not invulnerable to anti-Church influences, so prevalent and powerful in those days. In Missouri, less than eight years after the publication of the Book of Mormon, the Saints withdrew from him their fellowship and he was excommunicated from the Church, became an enemy to the Prophet and moved from among the people who had sustained and honored him. *But he never denied his testimony.*

However, after an absence of eleven years from the Church Oliver returned to it as a humble penitent in October, 1848, more than four years after the Prophet Joseph's martyrdom, reaffirmed his testimony, and died in 1850 in Richmond, Missouri, in the home of his brother-in-law, David Whitmer. The latter wrote of him:

"Neither Oliver Cowdery nor Martin Harris ever at any time denied his testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the death-bed of Oliver Cowdery, and his last words were, 'Brother David, be true to your testimony in the Book of Mormon.' \* \* \* Many witnesses yet live in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery."

#### DAVID WHITMER, A WITNESS

And now let us turn to David Whitmer. "David Whitmer continued to repeat his testimony to the truth of the *Book of Mormon* up to and including the very day of his death," writes President Roberts in the *New Witnesses*, Vol. II, already cited. And in this volume Elder Roberts continues: "Living for many years at Richmond, Missouri—from 1838 to 1888, half a century—he was frequently visited by all sorts of people, and in the latter years of his life by newspaper representatives especially, who come to inquire concerning the testimony he had given to the world to the truth of the *Book of Mormon*. For all these parties he had but one answer: 'My testimony written in the *Book of Mormon* is true'."

In his old age some of the enemies of the Church, in order to discredit the unwavering testimony of David Whitmer, were guilty of misrepresenting him in various ways. In his defense, twenty-two of his friends published the following certificate under date of March 19, 1881: "We the undersigned citizens of Richmond, Ray county, Missouri, where David Whitmer has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity, and of undoubted truth and veracity." (*New Witnesses*, II, p. 260.) This was signed by Gen. A. W. Doniphan, Judges George W. Dunn and C. J. Hughes, Editor J. T. Child of the "Conservator," Bankers H. C. Garner, J. S. Hughes, James Hughes, Postmaster L. C. Cantwell, Mayor George I. Wasson, Attorneys D. P. Whitmer, Jas. W. Black, and others to the number of twenty-two in all.

But here is an interesting thing about David Whitmer. He, like Oliver Cowdery, was excommunicated from the Church, and about the same time, i. e., in 1838, about eight years after the publication of the *Book of Mormon*. And Elder Roberts writes: "But unlike Oliver Cowdery, he never returned, but remained estranged from the Church to the last day of his life. \* \* \* But while out of the Church as when in it, and certainly having no worldly purpose to serve by continuing in such a course, he steadfastly, as we have seen, adhered to his testimony to the truth of the Book of Mormon." (*New Witnesses*, II, p. 265.)

Now a few words concerning the third witness, Martin Harris. He, too, separated himself from the Church, refusing to follow it in the move from Kirtland, Ohio. He became estranged and unfriendly to the Church leadership. He remained away for many years, but finally returned in 1870 and migrated to Utah, where he died in 1875, in his ninety-second year, at the home of his son in Clarkston, Cache county. In the *New Witnesses*, II, page 266, we read of him: "He nevertheless steadfastly held to the truth of his testimony to the *Book of Mormon*. However vacillating in other matters, in this he was firm and immovable. He did see an angel; he did see the plates, and the attendant sacred things; he was overshadowed by a glorious light, from the midst of which he heard the voice of God saying that the record had been translated by the gift and power of God. This testimony he

never denied, but reaffirmed it over and over again. Finally, like Oliver Cowdery, he joined the Church and died in the faith."

## WAS THERE COLLUSION

Now, friends, what think you about the charge of collusion between the Prophet Joseph Smith and the Three Witnesses? Do the facts relative to the witnesses that we have briefly outlined give any support to the charge? Two of the witnesses were excommunicated from the Church six years before the martyrdom of the Prophet. About the same time the third became estranged and unfriendly to him. Had there been collusion do you think the Prophet would have dared to permit the excommunication or the estrangement? Think of what there was at stake! Instead of adhering to their testimonies, suppose the three men had not only denounced the Prophet but denied their testimony and, in addition, revealed a plot. Had there been collusion would not this, under the circumstances, have been the natural thing for these men to do? But when they were found in transgression does anyone find on the part of the Church any hesitancy in applying its rules of discipline to these men? Do not the very facts of estrangement and excommunication render wholly untenable the charge of collusion? Remember that through all the years following estrangement and living outside the pale of the Church each of these three men remained absolutely firm in the declaration that his testimony was true.

Now may I venture to express a personal opinion? It seems to me there was a divinity in the estrangement and apostasy of these witnesses. But for these facts, would it not have been difficult for believers in the *Book of Mormon* effectually to have stopped the mouths of those who cried "collusion?"

But, taking into account all the facts, how can any reasonable mind believe there was collusion? Ruling out this supposition we are left facing the unimpeachable testimonies of these men, all of them honorable and of good repute. They testify, it is true, to very wonderful things—to supernatural things. And, of course, there are many people who profess they do not believe in anything that smacks of the supernatural. They reject everything of a supernatural nature spoken of in the Bible—the miracles of Christ including his resurrection, for example. But, of course, the reality of a thing is quite independent of our belief or disbelief in it. The



fact that Christ rose from the dead does not in any way depend upon whether men believe or disbelieve in this occurrence.

## THE TRUTH ESTABLISHED BY TESTIMONY

I call again to your attention, as I did several weeks ago, the fact that it is upon the testimony of reputable witnesses that all trial courts in the land depend for convictions of criminals. It is upon what men and women of the past said and did that historians depend for the material out of which their books are written.

Now, however difficult it may be for some of us to believe in supernatural occurrences, the fact remains that some of these occurrences are so well attested that personally I cannot see how any reasonable mind can reject them. In this class are the events that establish the divinity of the *Book of Mormon*. And, as I said before, I think the divine origin of the Church of Jesus Christ of Latter-day Saints stands or falls with the divinity of this book. The divinity of the book and that of the Church are intimately interconnected. Together they survive or perish. But they cannot perish for they are divine. Every fiber of my soul responds to this declaration.

Now my friends I am near the end of this talk, which is the last one of this series. Another speaker will follow me, beginning at this hour next Sunday evening. In the few remaining words may I outline what I have tried to do in these addresses? In the first place I have imagined myself standing before a group of young college students, trained in the methods of the college class room. These students are willing, I have assumed, to consider and discuss the matters I have brought to them. To make progress, we have thought it necessary to be non-dogmatic in our statements, to be what they call reasonable in our methods of discussion, i. e. to support by authority the propositions presented and then treat them logically. To what degree I have been successful in the methods used I leave you to judge.

I wanted to show, as you know, that a belief in the existence of God and in the immortality of the human soul was reasonable, and concluded that immortality is a necessary consequence of the existence of God. Next we discussed the need of religion and concluded that the safety of America—the perpetuity of our form

of government—depends upon this nation continuing to be a Christian nation, in fact rather than in theory or fancy.

## A LATTER-DAY SAINT FIELD

Next we entered a field characteristically “Mormon,” or better Latter-day Saint. This Church makes some remarkable claims. It not only believes in God, in the immortality of the soul and in the need of a practical religion that lifts humanity to higher planes of thought, feeling and conduct, but it believes that this Church was divinely established through the instrumentality of Joseph Smith and his co-workers. Yes, in very deed it believes that Joseph Smith was a Prophet of God.

Now, it is only natural that our group of students ask what evidence we can present to support the proposition that Joseph Smith was a prophet of God, divinely called to establish the Church of Christ on the earth. To answer this question, we presented two evidences—the revelations on the “Word of Wisdom” and the *Book of Mormon*. But I hasten to say that these are not the only evidences we have to present of the fact that Joseph Smith was a prophet. It seemed to me, however, that these two were well suited to investigation, using the methods of science. They are among the most outstanding physical evidences that I could present. Modern science, we concluded, confirms the teachings of the “Word of Wisdom.” But Joseph Smith, an unlearned young man, gave this document to the world in February, 1833, several decades before science was ready to speak on most of the teachings of the document. So we presented the document as a proof that Joseph Smith was divinely inspired.

Likewise very briefly we outlined how the *Book of Mormon* came forth, thus presenting a second proof that the Prophet was a prophet in very deed. This book stands as a challenge to the world. Its coming forth is, of course, deeply involved in the supernatural. For this reason many will have nothing to do with it, asserting that its claim to being associated with the supernatural at once stamps it as a fraud. Needless to tell you, my friends, that such a treatment of the book is wholly unscientific. Open-mindedness is one of the essential qualities of the scientific spirit. Before being rejected, every claim is entitled to a careful examination, if the scientific method is followed. And all that believers in the divinity of the *Book of Mormon* ask, or have ever asked, is that its claims

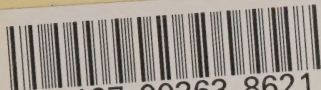
be carefully and thoroughly examined. And so may I urge that you students, especially those of you who have been born and raised in the Church and have become doubtful of its claims to a divine origin, give careful and prayerful study to the *Book of Mormon*. In every case, before allowing yourselves to become cold towards the Church, please give answer to the claims for this remarkable book.

And now, in conclusion, may I express to you, one and all, my grateful appreciation for the attention you have given me during these talks, for the kind words many of you have spoken and others written, thus encouraging me greatly, and to assure you that I pray humbly, in the name of Jesus Christ, that God, the Father of us all will, by his Spirit, be with and guide you always. Good night and good-bye.









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